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HOME MISSION STUDY

Text: The Christian Mission in America

By Hugh Thomson Kerr

Chapters III. The Expansion of The Gospel.
IV. Bridging the Generations.

Reviewed by Mrs. Helen Lobaugh, Rushville, Indiana.

"YE shall be my witnesses in New England, in the Southland, in the Middle West, in the Northland and unto the far slope of the Pacific." It is thus that Dr. Kerr sums up for us the history of the Christian mission in America, as he continues to show both "horizontal and perpendicular dimensions" of that work which has covered our continent. It has indeed been raising the moral standard and deepening the spiritual life because the first century Christians so successfully witnessed as they were bidden ". . . unto the uttermost part of the earth." Our second study clearly shows us how the carrying out of Christ's command, whether in the first century of Christianity or now, must lay hold on two great principles: the gospel *must be shared* with all men, and the gospel *must express itself in life and conduct.*

SHARING

Christianity has expanded only when it has been shared with all men everywhere. Wherein it has failed it has not been any lack in itself nor in the power of the promised Comforter. "Wherever it has faded and become hazy the story has been withheld, and that is why the missionary work of the Church has always been a thermometer of the Church's life, for whenever the gospel has laid hold of men they have sung it and proclaimed it and heralded it."

How different is Christianity from ancient religions! Celsus summed it up in its early history by contrasting its solemnities with those of other religions. Pagan religions invited him "who has clean hands and sensible speech, who is pure from all stain, conscious of no sin, . . . living an honorable life." On the other hand the Christians summoned "anyone who is a sinner . . . or foolish minded . . . any unfortunate."

Even in this attack on Christianity Celsus magnifies the power of that which he opposes. Such an appeal to such a class of people had as its purpose the binding up of their wounds, the healing of the sore of sin, while the contemporary religious of the day ignored these and allowed them to remain uncared for. He who told the stories of the Prodigal Son, the Good Samaritan, the Lost Coin, was the Great Physician who declared, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor . . . heal the brokenhearted, to preach deliverance . . . recovering of sight, . . . to set at liberty." It was Plato who, in *The Banquet*, declares we are to love only the lovely, the beautiful, the worthy and that to love the unlovely discredits love. Paul taught Christianity's contradictory motive when he revealed how God loved us when we were unlovely to the extent that He sent His own Son to redeem us. It is this policy in Christian missions that has changed lives, that has restored the fallen and that has inspired them with new life and hope.

"Missionary literature is full of tales of triumph where the gospel has been shared." It is illustrated in work among Indians, in Mexican work, in Italian settlements, or wherever the gospel has been effectively proclaimed. The author has so well described for us what takes place in hearts everywhere that it reminds us of instances within our knowledge. How many homes reached through Christian kindness have been transformed and the family led to know the joys of Christian living. As in the early Church, race and color are no barrier. Even as the Parthians, Medes and Elamites spoke of God's mighty work, so today within the United States, dominated as it is by the English language, Asians, Europeans and Indians testify of God's marvelous works. Could we call the roll of languages in which people have shared what they know of the Evangel's message we would recognize that while "there may never be a universal language, . . . a universal Christian vocabulary is now a reality." With the passion for sharing that the early Church had it is no wonder that their informal witnessing led them far afield in order that the message might be known. "It is pointed out by scholars who have traced the course of Christianity in its expansion that the credit of spreading the gospel belonged not only to regularly appointed apostles and evangelists, but to many nameless men and women who carried the news in their wanderings about the country." "This is still true, and only as it is, does Christianity move forward. . . . A man at a gasoline station talks about what he read that very morning in the New Testament. A humble man checking automobiles in the heart of a great city tells one of his patrons what he heard in a sermon the day before." And so a living Church shares its gospel. It must be evangelistic. "The gospel moves forward as it did in the days of Jesus and His first followers. It moves from heart to heart and from life to life and from lip to lip, transforming, redeeming, evangelizing and repeating itself in other lives, in other homes, in other lands."

But as the gospel shares it must

also build the brotherhood: it must express itself in life and conduct. Christianity in its early days demanded honest hearted virtue and undefiled righteousness, even as today it stands for moral regeneration, a clean life, honesty, purity. Faith never could and never can substitute for good deeds and the discipline of the Church in relation to moral behavior. Even as the early Christians were recognized as different in the early history of the Church, "unless the gospel can produce better men, better women, better children, better homes, better social and racial life than other religions can produce, then it cannot stand the test which Jesus demanded." Christianity created a brotherhood which ignored race, religion, social position—something entirely new under the sun. With amazement, contemporaries saw the Christians living as a family, (Acts 2) the only limit of their love being human need! This creative force born of the love of God in Christ Jesus accounts for the fact that even in the sinful city of Rome, in that early day, the Christian Church was spending over fifty thousand dollars in poor relief. Our industrial problem and the war problem today require just such application of the Christian principle of love.

"Sometimes men and women enamored of organizations that promise immediate results are impatient of obscure, silent seed sowing method of the Christian Church. We do not wonder. Christianity is life and life is silent, mysterious. Christianity influences the world as salt, as light, as leaven. . . . The kingdom of heaven is like a grain of mustard seed and the miracle about the seed is that it has life. Recalling again the words of Chesterton that Christianity has not failed because it has not been tried, we may say that wherever it has been tried it has succeeded gloriously." Dr. Merton S. Rice in an article in the Christian Advocate reminds us of a man whose epitaph described what we now recognize as a successful life when it reads:

"I tried and failed,
I tried again and failed,
I tried again and failed,
I tried again and failed,
I tried again and failed,
I tried again and failed,
I tried again and won."

Christianity will not be defeated if Christians take such an attitude as they seek *to share* the best we have and *to build the brotherhood.*

BRIDGING THE GENERATIONS

With such an attitude too, the Christian can stand the test of transmitting the gospel from generation to generation. "If the Christian faith is not self-propagating there can be no Christian progress." Judge Cardozo of the United States Supreme court has said:

"The builder of a bridge is not harrowed by misgivings about whether the towers and piers and cables will stand the stress and strain. His business is to know. If his bridge were to fall, he would go down in disgrace and ruin. Yet, withal, he has no fear. No experiment has he wrought, but a highway to carry men from shore to shore, to carry them secure and unafraid though the floods rage and boil be-

low. So I cry out sometimes in rebellion 'why cannot I do as much to bridge with my rules of law the torrents of life?' I cannot span the tiniest stream unexplored by judges and lawgivers before me, and go to rest in the secure belief that the span is wisely laid."

We often feel the same way in our religious life. An older generation cannot alone build a bridge for the next generation. Youth must assist. Each generation has much that should not be transmitted but always "truth must be reborn in every age" else the Church will surely die. Although revolution becomes necessary when reform cannot be achieved by social evolution the better way is the way of education, of guidance, of seed sowing.

In each generation fine things have been lost because of callous indifference. Hence every generation is skeptical concerning the transfer of the best in government as well as religion. Early records show that the same seeming moral decay that faces us today was a problem in the age of Jonathan Edwards. The tendency is to think that all people of that day were righteous. A letter written by a minister in 1657 closes with "Oh! that I might see some signs of good to the generations following, to send me away rejoicing." Lord Macaulay said: "All my life I have heard nothing but decay and all my life I have seen nothing but progress." We must know the past to bridge the present. Knowing the past leads one to take courage because we recognize God is at work and His Kingdom is growing.

YOUTH'S CHANGES

It is true, however, that we are passing through an age when values are being tested. Geology, astronomy, psychology have opened new doors to youth. Puritanism has been routed and the new freedom has blinded and bewildered our youth. Since the Great War, youth has passed through three climatic changes. First came *the period of revolt.* It was characterized by the youth movement. A dissatisfied youth indicted the generation that made the World War possible. Youth conferences sought to discover the wrong here and throughout the world. Because it found much that was pagan it was challenged to the task of re-making the world. Such an attitude led youth to seek quick results. But the world was hesitant about being re-made by youth and so disillusionment entered his mind and he said, "What's the use?" Thus was the second period developed: *the period of apathy.* The Church was perplexed and college authorities spoke of the indifference of students even to campus problems. After all youth was not really in revolt so much as it suffered "the spiritual dullness that characterized maturity during the 'easy money' period of the last decade."

Today youth is experiencing the third period—*the period of realism.* In this search for reality he is surveying the facts of existence and attempting to interpret them in the light of experience and knowledge. Such a change has been brought about in the natural reaction from day dreaming that built economic air castles, by the consequences of busi-

ness depression, the sacrifices in homes from which students have come but above all by the consciousness that spiritual foundations were flimsy. Today young people in conferences and conventions are eager to devote time to understanding the Christian faith. "Young people today have entered a new religious climate and are again wrestling with the things which belong to religious reality." In seeking to bridge the generations we are, therefore, not building *for* youth, we are building *with* youth. We build with a serious minded, a most competent generation of young men and women under the eye and in the strength of youth.

THE DEMAND FOR REALITY

"This then is certain: youth demands reality. If religion is real, if God is real, if prayer is real, if Christ is real, then youth will give itself away without reservation." Is the Christian mission in America making the gospel real? Let us consider some of the bridges that are being thrown across to men and women of tomorrow.

First, there are movements *outside the Church* to which youth responds. Notable among these are the program for world peace, the fight for a saloonless nation, work of the welfare organizations during the depression, and the Oxford Group movement.

Second, there are the movements within the colleges that are full of promise. In 1929-30 there were in the United States 924,275 students. In 1927-28 there were 33,248 students in Canada. This was exclusive of summer schools or special courses. In the United States there are six hundred and twenty-four regular colleges and universities. Three hundred and seventy-six of these are Church schools having twenty-nine per cent of the student body. Nor does this include Church controlled junior colleges or seminaries. In Canada one hundred and twenty-seven of the one hundred fifty-two colleges are Church schools and enroll thirty-one per cent of the students. Some sixty of the denominations are at work in the field of college education of our young people.

In studying the religion of our college student we must know something of the attitudes of the past. "At Bowdoin in the first eight classes there was one student who was regarded as 'hopefully pious' . . . At Dartmouth in 1799 there was but one student in the graduating class who was a professing Christian. . . . A graduate of one of the early classes at Williams College said: 'Everybody at that day drank.'" The diary of Thomas Higgenson records: "What a sight chapel presented at prayers this morning. About two hundred panes of glass blown out, the hands of the clock torn off and the dial stoved in, etc. . . ." To know the past, we aver, is to appreciate the present. Compare this with the survey of forty-eight colleges and universities made by Dr. Raymond H. Leach, University Secretary of the Council of Church Board of Education to discover the religious affiliation of the student body. Of the total enrollment of 253,811, there were 201,605 (87 per cent) that registered a church preference. The Central Advocate addressed an inquiry to 36,000 students in 100 different institutions, and to 250,000

newspaper readers in 200 different sections. The findings are significant in revealing that the college students have a much larger percentage of their number who have a definite belief in God, in prayer, in Christ as divine than had the newspaper readers.

Not only in our Church school but in our tax-supported institutions the Church has built chapels, churches, and community centers and has sent student leaders who find youth ready to consider life's deepest issues. The growing Christian attitude of men of science is revealed by "Who's Who" which records 44 per cent of the younger scientists as members of the Christian Church. "There is reason to believe that the immediate future will bring forth an outburst of spiritual life which will set forward the Christian mission in America."

The third group of movements in assisting us to bridge the generations are found *within the Church.* They challenge youth and are full of promise. Today the Church is building its life around its young people. More young people are associated with the Church than ever before. Church schools, vacation Bible schools, summer conferences are indicative of youth's place. More are offering themselves for full time service than can be accepted. Missions carry forward an interrelated program for young people. The North American Home Missions Congress in 1930 revealed the large scope of interests of youth in the Home Mission program. When young people are aware of it they will respond to its realism in religious work in institutions, jails, homes, Bible Schools, Good Will Industries. Its call for support of workers meets ready response. At present approximately 35,000 persons are directing the Home Mission task from twenty-five to thirty-five per cent of our churches are aided by Home Missicn funds.

"The Church will do well to recognize the far-flung reach of youth, and young men and women will do well to recognize in the immediate missionary task the change to reality. . . . The City of God must be built stone upon stone, Jesus Christ Himself being the chief cornerstone."

We thank Thee Lord for Thy sweet heart of grace
Revealed in womanhood in these black days;
For her high courage under bitter stress;
For her new spheres of wondrous usefulness;
For her heroic fortitude in loss;
For her most patient bearing of her cross
For her high seizure of the times' dire needs;
For her sweet sum of self-denying deeds;
For self-adaptation to the claims
Of these new days.

—John Oxenham.

MIGRANTS IN CRANBERRIES

By Dorothea F. Raymond

CRANBERRY Pickers arrived bag and baggage, unpacked, set up housekeeping in the shacks, and at the call of the row boss' whistle, the crowd started for the bogs and some fifty small children and babies

A MIGRANT FAMILY

flocked to the center—all on that first day.

Our work at Whitesbog, New Jersey, was divided into four parts. The first of these was the nursery where the babies were cared for with gratifying results.

NURSERY

We had, in all, twelve babies, but our daily average was about eight. This was due to the fact that some families returned home from time to time. Each morning the babies, who ranged from two months to twenty months, were bathed, reclothed in clean things from our own supply and then fed. The baths were a great success. The children loved them and there was not a baby in our midst who would continue to cry once he was placed in the tub. The bath included such extras as finger nail cleaning and trimming, hair cutting and combing and treatment of any ailments found. It was no unusual sight to see little babies of six months spreading their fingers apart and hands out before them, gazing at them intently and then looking up with a smile as though to thank us for cleaning and cutting them.

One of the funniest incidents in the nursery was the romance of Mario and Yolanda. Not much more than a year and a half old, both crying incessantly for their mothers until that fateful day they discovered one another. Mario, having had his bath, was weeping calmly and habitually in his favorite position, seated cross-legged in the supply closet. Yolanda was still in the tub when Mario happened to glance in her direction and stopped crying for a whole minute. We quickly dressed Yolanda and placed her beside him. For one entire day they played and smiled together and Yolanda even winked. The next day they were still friendly but inclined to quarrel. The third day of the courtship, Yolanda was hitting Mario with all the toys he had meekly surrendered to her and finally, becoming angered, he pulled her fair curls. But—they got out of the habit of crying.

All in all, this group was a decided success. It made one's heart glad to see them bloom under constant

care and grow plump with regular feedings, to see them learn to amuse themselves instead of being spoiled by big brothers and sisters, to learn of the gratitude and interest taken by the mothers, and young as they were, to see how their love for cleanliness grew greater each day.

KINDERGARTEN

Another, and larger group, was the kindergarten. There was an average daily attendance of thirty-five, twenty-four of whom stayed for lunch. Those who did not stay were fed by an old grandmother or an older sister and occasionally by a mother who came home at the noon hour. Here, also cleanliness was stressed. Each morning after the children had cleaned their teeth, washed their faces and hands, combed their hair and cleaned their finger nails, they were inspected to see how well they had succeeded. The successful results of this daily inspection were placed on a cleanliness chart, where all could watch their progress. They became very persistent in trying to keep up to one another on the chart.

At the end of the season the seven children who had the highest score were given balloons as rewards and had their hair tied with ribbons of which they were very proud. Due to the great number of children with high cleanliness records, it was necessary to give a number of prizes.

An interesting part of our morning circle program was the singing of songs. They seemed to enjoy them more than almost anything else and the number they learned was amazing. It was not an uncommon thing to have a little girl of three ask that she might sing a song by herself. We also encouraged duets and trios but the greater part was group singing.

The older children, that is, those from about six to eight, helped prepare the lunch and do the serving. They said Grace and were supervised in the correct table manners, of which most of them seemed to be totally unaware. When lunch was finished the children volunteered to wash dishes, sweep floors and generally clean up. Then followed a recess.

In the afternoon everybody took a nap for an hour and a half. Some few of the children refused to come in and take a nap while several others refused to be quiet, so we conceived of a game. All those who either slept or rested very quietly were given tickets at the end of rest hour which entitled them to whatever surprise there was that day. Sometimes the reward was a picnic, sometimes a ride in "Lizzy." It was no unusual sight to see the old model T Ford groaning merrily along with some nineteen or twenty children packed in. During these rides they would be brought to an awareness of the beauty of nature and see many interesting and educational sights.

FIRST AID

First aid was given at any time. Sometimes we had calls in the early morning before breakfast and sometimes in the evenings, but most of them were during school hours. These children and adults as well, are very fond of sympathy. The tiniest scratch was a serious thing to them. It is not, therefore, surprising that we treated more scratches than anything else. We had a number of in-

fections, upset stomachs, headaches and slight colds. There was one case of bronchitis and colic and we even had to treat a person who was seized with an epileptic fit. If a person were very sick or an infection did not respond to our treatment, he was sent to a doctor. This happened very rarely. Here, too, the people showed their gratitude.

"NIGHT CLUBS"

We had three "Night Clubs"—the boys' club which met Monday and Thursday evenings, the girls' club which met Tuesday and Friday evenings and the older boys' and girls' club which met each Wednesday evening. They had been picking cranberries all day and were tired. Concentration on special projects seemed almost impossible. A wholesome recreational program was what they needed most. The older boys organized and named themselves "The Eagles." There were 35 members. This was the most difficult group. After a few meetings we could not manage it so as to get anything done in an orderly way. We just put it up to them as to what we could do about it so they appointed a committee of "Bouncers" to bounce out anybody who misbehaved. This was entirely their own idea and with Nicky as the "Chief Bouncer" everything went beautifully. When a "Bouncer" called for quiet, he got it, and when he told a boy to behave, he behaved. Three cheers for student self-government!

At the last meeting they had a candy pull, but despite the fact that we had the boys wash their hands their candy pulled black instead of white. Otherwise it was a complete success.

The big boys' and girls' club with about 45 members was for those boys and girls over sixteen years of age. They preferred to sing, and play games. Sometimes one of them would sing a solo. Sometimes a few of the married people would come in also. They, too, had a candy pull at their last meeting. One of the nicest features of this club was that it was the one place those strict mothers allowed their daughters to go to in the evening.

There were about thirty girls in the girls' club. The President practiced all day before the first meeting so as to be able to call the meeting to order and preside—which she did all in one breath, but very nicely. At first they decided to make a doll house, furniture and so on. When the house was almost finished they tired of it. They made the furniture but had no desire to furnish the house. The sewing of curtains, table linens and such kept the interest of most of the girls for a couple of meetings and a few of the girls all of the meetings. Games and stories and singing they always enjoyed. Those few who still wanted to work on the house did so while we had our story and singing. In that way they could still listen to the story and join in the singing, at the same time working on the project. Their meeting closed with a candy pull also, the results of which I am sure remain still upon their dresses. But it was fun, and fun to them is rare.

POLITICS IN INDIA

By Dr. Harris J. Stewart, Gujranwala, India

(Concluded)

IN India as a whole Hindus, especially of the Congress type, condemned the "award." They wanted "joint electorates," i. e., all communities uniting in an electorate to vote on a common panel of candidates: the "award" forced upon them "separate electorates" in which each community would vote for its own candidates. The joint electoral system does not imperil effective control of the country by its Hindu majority and being politically more ideal, is desired by them. The Mohammedans, however, opposed it because it tended not only to rob them of what little voice they might have throughout the larger part of India, but also it threatened their precarious numerical majorities in the two important provinces where they could expect predominance, viz. in the Punjab and Bengal. The "award" as regards the vast body of "Untouchables" was in the nature of a compromise. They were to vote as a part of the Hindu community, but in certain constituencies when their strength was large they were to be allowed a double vote which would enable them to elect a certain number of representatives of their own. In anticipation of the certain defeat of the claims of one or the other community by the expected "award," the tension between Sikhs and Mohammedans in the Punjab had become acute, and when the decision was published the atmosphere seemed charged with impending war. Extremists among the Sikhs were exhorting their community to take solemn oath never to submit to Mohammedan rule, and the reaction on the part of Mohammedans was reciprocal!

But attention was suddenly withdrawn from this scene of local strife and centered on a more dramatic situation. The Prime Minister released for publication the text of correspondence exchanged between himself and Mr. Gandhi in which the latter finally announced his decision to "fast unto death" in protest against that part of the "award" which concerned the "Untouchables!" All India was moved, for even the enemies of India's greatest hero could not contemplate his self-inflicted martyrdom with equanimity. Some Mohammedans it is true, and others too, could ill conceal their scorn at what they considered his hypocrisy in pretending great grief for the Untouchables, who had received a small need of recognition under the "award," as a separate class. The real reason for this grief, in their eyes, was that it tended to disturb the security of the vast political majority of the Hindus!

Mr. Ganhdi had blamed the Prime Minister for the situation which made his "fast" necessary, and many of course joined him in the denunciation. But the Prime Minister in his reply made it plain that such arguments would not cause him to alter what he considered a fair solution of the quarrels of India's own people. There would be no change in the "award" without the presentation of

a unanimously supported substitute plan. The date set by Mr. Gandhi for the commencement of his fast was rapidly approaching, and his friends began to realize that their only hope for saving his life was to negotiate a settlement with the "Untouchable" leader, Dr. Ambedkar, and his colleagues, which would be satisfactory to Mr. Gandhi. There was no time to lose, for fasting would soon waste the "Mahatma's" frail constitution. There was much scurrying about, and much pressure brought to bear on Dr. Ambedkar. Though the "award" had not fully met his desires, it gave him a vantage ground and bargaining points. Eventually an agreement was reached which (by a system of voting in "primaries") would give the Untouchables, it was claimed, even a larger representation in the legislatures than the Prime Minister had "awarded" them. At the same time promises were made looking to the removal of some of the wrongs of the Untouchables outside the scope of the "award" altogether. This agreement was hastily communicated to the Prime Minister, and as soon as possible received official sanction, thus releasing Mr. Gandhi from his vow and the fast which had meanwhile commenced.

The spirit of conciliation was now in the air. Having satisfied the "Untouchables," and at the same time saved their own faces, the Hindus approached the Mohammedans in the persons of prominent leaders and suggested a solution to the Hindu-Muslim impasse. Tentative proposals seemed to offer some hope of peace and a joint call for a "Unity Conference" went forth. Prominent Mohammedans of the Punjab and elsewhere opposed the negotiations on the ground that their hard won privileges granted by the "award," would be jeopardized and their community betrayed. Discussions however proceeded, though the Mohammedans seemed to be splitting into two factions, viz. those for and against these efforts. The principle which gained prominence as a basis for compromise was that of "reservation of seats" in the legislatures for minority communities, but with "joint electorates." That is, Mohammedans, for instance, would be guaranteed a certain number of representatives, but these would be elected (from the Mohammedan community) by the votes of the whole population including both Hindus and Mohammedans within the area of the election. The minority communities now had to debate the question within their own ranks as to the respective merits of "joint" and "separate electorates." Even the Christians were divided into two camps by this issue. Manifestos were issued by various groups —some defending the "award" and "separate electorates"—some condemning the former and upholding "joint electorates." Meanwhile the Unity discussions proceeded and a large measure of success was claimed. "Reservation of seats" and other guarantees to the minorities would save the day for joint electorates and a united India. When it came to the practical sacrifices involved on either side in detail, considerable difficulties were encountered. The Hindu leaders discovered that some of their own followers were not

going to agree to concessions they proposed. As yet no settlement has been reached. A Mohammedan leader has announced that even the degree of agreement attained has had to be renounced by his party, on account of the inability of the Hindu leaders to secure ratification of the concessions made by them. It looks as if, again, as so often in the past, the attempts to reach unity on the part of India's discordant religious parties would end in failure.

The third Round Table Conference met in London in November and December, 1932. A smaller body of men than gathered at the previous Conference was chosen with a view to arriving as rapidly as possible at definite results. The Congress was not represented, as its Civil Disobedience policy was still in force and Mr. Gandhi and other leaders were in jail. It was not to be expected that complete agreement would be reached on all the issues raised by the different interests represented, viz. those of the British Government, the Native States, and the various divisions of the Indian people. But very important decisions appear to have been made, and it is expected that a bill will soon be presented to Parliament embodying the final draft of India's home-rule constitution. It seems certain that this will contain provisions for the establishment of autonomy in the various provincial divisions of the country within a very short time, to be followed rapidly by autonomy in the central government which will take the form of a federal union of the Provinces and Native States. Provincial and Federal legislatures of representatives elected by popular franchise, with provision made for representation of the Native Princes, and the executive functions in the hands of Governors in the Provinces, and the Viceroy, at the center, assisted by cabinets of Ministers responsible to the legislatures, seems to be the general picture envisaged. Present indications are that it is the purpose of the British Government to inaugurate these far reaching changes within a very few years, and that the hope of Lord Willingdon, expressed when taking office less than two years ago, that he would be the first Viceroy of India responsible to a legislature of representatives of the Indian people, will be realized.

The atmosphere in India at the beginning of 1933 is very calm. But it must be confessed that many storm clouds appear on the horizon. Mr. Gandhi and other leaders of the Civil Disobedience movement are in enforced quietude. Will any settlement to which they are not parties meet with their approval and cooperation, no matter how liberal it may be? And it is to be noted that the British Government has never yet conceded the principle of complete separation from the Empire, and in fact insists on the necessity of certain reservations, or safeguards, in the proposed scheme for home rule, viz. concerning the control of the army, foreign affairs, financial obligations (e.g. as regards the public debt), the rights of minorities, etc. These "reservations" (within limits to be sure) are admitted by many sober Indians to be necessary and "in the interests of India." In particular the religious minorities and the Native Princes are inclined to feel that the British

Government is the chief bulwark of their rights. But these very facts do not on the surface carry the augury of future peace. Other misgivings also arise, e.g. in contemplation of the proposed enfranchisement of millions of illiterate or slightly literate people, hitherto unused to the use of the vote, the possible prey of unscrupulous demagogues. Will not the cost of Government through institutions on the model of Western democracy enormously increase as compared with that of the present bureaucracy, and will not its efficiency correspondingly decrease? In this connection there is something very pathetic in the "demands" of women leaders for the extension of the franchise to women on a large scale, when one considers that *only one in a hundred of India's women can sign her name*, and that the institution of *purdah* is still widespread, to name but two of the disabilities which dwarf the intelligence of India's womanhood. What chance has democracy under such conditions? One cannot help but feel that at least two qualifications are essential to the successful working of democratic institutions, viz. a high degree of diffusion of education among the masses, and a widespread adherence to the principles of Christianity as the basis of character.

If these things are true, how great a responsibility lies on the Christian Church in India to exercise her function as "the salt of the earth" and "the light of the world" among her non-Christian fellow citizens! Comparatively small in number, and weak in intelligence, wealth, and worldly influence, she needs the continued support of our prayers, our gifts, and our labors for her growth and strengthening.

Can peace reign in India until Jesus, the Prince of Peace, truly reigns in the hearts of her needy millions? And who will introduce Jesus to India if not His own people living as His witnesses, and speaking His words of Life?

The Bible, a Cure for Depression

By Robert E. Speer

When the days are dark, men need its light.
When the times are hard, men need its comfort.
When the outlook is discouraging, men need its confidence.
When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

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Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are Spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, or unemployment, of injustice, of wrong, of war.

SKETCH OF THE W.G.M.S.

(Written as a feature of Presidents' Hour on Jubilee Day)
By Miss Lillian M. Robertson, Secretary of the W. G. M. S.

TO ASK a member of this Convention to give a history of the W.G.M.S. in seven minutes, is taking a long chance with the rest of the program this morning.

Mrs. Jennie Logue Campbell wittily tells us that in Monmouth in 1882, while the General Assembly was upstairs fighting the historic battle of instrumental music in the Church, down stairs a little group of women talked of the advisability of an organization of women to promote Missions. The men upstairs had broadly hinted that the women *should* take a hand in missions, and with customary docility, the women passed a resolution that such an organization would be a good thing. In 1883, the women met in Allegheny, *here*, if you please, and started proceedings by electing a President.

Mrs. Nancy Collins was the first of fifty women who have presided at these Annual Meetings, fewer than half of whom are with us today. There were 27 prospective presbyterials to become members of the new Society.

To Mrs. Eliza B. Wallace, presiding at Sparta, Illinois, in 1884, went the honor of seeing the permanent organization effected. The new Society chose the name, "The Women's General Missionary Society." Sometimes we say the W.G.M.S.; sometimes, affectionately, "The General." By whatever name the rose is called its fragrance is just as sweet.

Those early years were filled with first things in mission plans. 1884 is marked by the sending of the first missionaries to the Indians in Oregon, supported by the General Society.

We need only name the President of the 1885 meeting to know that there was no lagging in the work. Mrs. H. C. Campbell, our sainted Leader, was a woman of action. The meeting over which she presided did a record amount of initial work: The Constitution of the W.G.M.S. was adopted; a committee to plan for a Board of Directors was appointed, to report in 1886; A Missionary Magazine was projected, and 1283 subscriptions promised; The Minutes were printed. These were long steps in the development of the work, for they looked to the perpetuation of the Society and the publicity of its plans and accomplishments.

In 1886, the W.G.M.S. sent the first medical missionaries to India. That year saw the first presbyterial organized in Egypt. Two Life Members are recorded that year. We do not know whose bright idea it was to form a Life Membership group, but our Jennie Logue Campbell was President. At that same meeting, the Board of Directors became a fact, and fifteen loyal women undertook to steer the new ship of Missions through an untried sea.

In 1887, Mrs. William McMillen, President, saw the W.G.M.S. undertake the support of 14 women missionaries in Egypt and India. *So did the men of the Foreign Board.* It was a pleasing sight to those same

brethren, and they quietly erected a little slide from the General Assembly to the W.G.M.S., whereon they put missionaries and institutions hitherto supported by them, gave a gentle push, and Lo! the women found themselves possessed of the unmarried women missionaries, Bible women, Girls' Schools, Community Centers, Bungalows, Hospitals, Day Schools, Dispensaries, Rest Homes, and what not. Not that this all happened at once,—but the slide has been in operation during the years, has never been disconnected, and has never suffered from disuse. The women have welcomed all these additions to their responsibilities, and the payroll has been increased suitably.

This little transaction looked good to the Home Board, now the American Board of Missions, and it was no time at all until the W.G.M.S. began to acquire Home responsibilities: The Parsonage job, for example.

In the early days, we held rather firmly to *women only*, but even as Paul in his vision saw a man calling for help, and upon reaching Macedonia found that he was a woman, so the Home Secretary of the W.G.M.S. finds men on her roll of missionaries: Frenchburg, Ezel, Simnasho, Warm Springs, and Tama. It is whispered that these men rather like it. Perhaps this is merely the attitude of chivalrous gentlemen, and then again, it may be that the promptness with which salary checks arrive has something to do with it. The financial policy of our women has something almost weirdly successful about it. It is very simple, but it works: *If there is no money, we spend none.* It is a basic principle that every dollar contributed to missions goes to missions, and money for overhead must be raised in some other way. So a Contingent Fund was invented; an Annuity Department organized; funds were made to earn funds. Even in these troublous times, the soundness of this policy has been proved. The W.G.M.S. owes no money, has borrowed no money, and is, obviously, solvent.

1887 was a notable year, for the Magazine made its debut that August, and has grown into a perfectly poised literary matron. Perhaps the Editor, Presiding officer in 1908, may be persuaded to say a word about it. The Junior Magazine was born in 1898, the year that Mrs. J. C. Meek was President.

1888 saw our beloved Mary Clokey Porter in the chair. Her year was another of great beginnings. The W.G.M.S. secured its Charter that year; the Juniors were on the Annual Program for the first time; the first Thank Offering Service was held. It was fitting that Mary Clokey Porter should present her dear Juniors, for only one of her clear vision could forecast the thousands of Juniors who were to be added to the strength of the great Missionary cause. And what shall be said of the Thank Offering! That well-spring of love offerings—the inexhaustible fountain whose waters are for the healing of the nations!

As the years have rolled on, the work of the W.G.M.S. has deepened and broadened. It has not merely

sought objectives for *action*, but it has given thought to the intensive cultivation of its forces—the women of the affiliated societies. These women are the mainspring of the big machine, and have been taught and trained to their work. Through a splendid Literature Department, libraries of mission study textbooks have been sold to study classes, and sheaves of leaflets put out, many of them distributed without cost. These books and leaflets cover every aspect of mission endeavor, and the intelligence and applications of thousands of women have been brought to bear upon our problems. Our daughter, The Y.W.M.S., trained in the same school, is cultivating the graces of missionary young womanhood, and will fill our places as time passes.

The need of prayer—*much prayer*—led to the Tuesday prayermeeting, where, throughout the land,

"He gathers the prayers as He stands
And they change into flowers in his hands—
Into garlands of purple and red;
And beneath the great arch of the portal
Through the streets of the *City Immortal*
Is wafted the fragrance they shed."

That we may know where our substitutes are, and what special task each one has, the Prayer Cycle is prepared each year. Since 1915, Mrs. I. C. Rankin, President, this daily intercession has ascended as sweet incense to Him who hears and answers prayer.

We might continue indefinitely picking blossoms from the way that the General Society has trod during these fifty years. It would be interesting to know that its leadership in the Annual Meetings has been drawn from all sections. Philadelphia has contributed five gifted minds. Monmouth, five; Monongahela, four; Des Moines, three; Colorado, Tennessee, Xenia, Indiana, Cleveland, Muskingum, two each. Four came from the Pacific Coast, one of whom was from California, the other three from the Pacific Northwest. These women gave a year each to faithful preparation for the Convention, and much of the progressive spirit manifest in the work is due to the participation in leadership of these minds from widely separated points. We may say in all honesty that any one of them would rather be President of the W.G.M.S., than President of the United States, and (Tell it not in Gath) maybe they are accomplishing more.

The W.G.M.S. has gone into as many sections of the Church as possible, reaching from Boston to Los Angeles, and from Everett, Washington, to the Middle Atlantic, appropriating to itself something of the atmosphere and life of all. The result is a composite piece that contains the best of all, and is representative of all.

The unwritten history of the W.G.M.S. can not be told. There have been difficulties, joys, happy surprises along the way, *but always progress*. The Organization exists for the extension of the Kingdom, and please God, to this end it *will* exist as long as our women are spared to continue in the road followed thus far so faithfully.

REMINISCENCES OF EARLY MISSIONARY CONVENTIONS

Given at the W. G. M. S. Convention on Jubilee Day
By Mrs. W. H. Vincent, N. S., Pittsburgh, Pa.

FROM the beginning of our United Presbyterian Church there were Missionary Societies in many of the congregations. Slowly these were grouped together into Presbyterials. Just how slowly we will realize when we are reminded that in 1877 there were only two Presbyterials. Allegheny was not formed until 1878.

I well remember when Westmoreland Presbyterial was organized. A call to local societies to send representatives for that purpose to Unity Church in connection with a meeting of Presbytery held there in 1881, brought quite a good many of us together. But when we arrived we found the Brethren holding forth in the church so we adjourned to the grave yard! We soon wearied of standing about there and went to an adjoining piece of woodland where we sat on logs, and thus organized Westmoreland Presbyterial.

In those days we were not whirled to our places of entertainment in limousines. As I was with my husband we had "Dobbin and the buggy." But an unmarried friend who was there told me she was handed a lantern to light her footsteps to the home of her hostess. Those were primitive days.

In 1883 came the call to a meeting to organize a Women's General Missionary Society. The General Assembly was meeting in the Third Church, Pittsburgh, then a downtown church. As my husband wished to look in on the General Assembly he timed the day of his attendance so I could attend the women's meeting. In the forenoon I went with him to the Assembly and in the afternoon he went with me to the women's meeting in the First Church, N. S., or Allegheny as it was then called.

I remember there was quite a sprinkling of the Brethren who had come together to see what this new thing was that the women were proposing to do. In those days like Cornelia the mother of the Gracchi we esteemed our children our jewels, and took them with us where we went. So I had my baby in my arms and perhaps because I was so occupied in keeping her to orderly conduct, I do not have any very clear cut memories of the meeting itself but that day began my friendship with that great woman, Mrs. H. C. Campbell—a friendship which continued until the day of her crowning, almost fifty years.

I was also a member of the Convention in 1886, when the Women's Board was formed, and was one of the immortal few who voted against it, not that I was opposed to it, for I was not, but unlike many politicians today I thought I should represent my constituency and since the Presbyterial I represented voted against it, I felt duty bound to vote "No."

I also had a part in the first Thank Offering. It was a time of considerable financial depression when money

to carry on mission work was very scarce. God gave the thought of a special offering of one dollar a member, to be called a Thank Offering, to that godly woman, Mrs. Joseph Clokey, of Springfield, Ohio, as she was shut in her sick room. As indicating the enthusiasm with which we responded to the call I remember that after our meeting was over and we had laid down our dollars, one woman came up to me and said, "You gave the first dollar, I wanted to be the one to give the first dollar."

Though the amount realized was less than $6,000, it was a fine offering for that day. Compare it with the Mrs. H. C. Campbell Memorial Offering laid on God's altar this morning and you will realize what advancement we have made in these years.

I have also been a subscriber to *The Womens Missionary Magazine* from its first issue, and wish to bear witness to the instruction, inspiration and help I have received from its pages through all these many years.

None of us who were laying foundations in those early days had a vision of the great organization which would develop out of the small beginnings but today as we review the past we thank God, and take courage for the future. We humbly bow our heads and say "Not unto us, Lord, not unto us, but unto Thy name be all the glory."

RECOLLECTIONS OF A PIONEER

Given at the W. G. M. S. Convention on Jubilee Day
By Mrs. J. C. Doty, Pittsburgh, Pa., Charter Member of the Women's Board

THERE are so many delightful associations connected with this First Church that it seems almost unnecessary to speak of them to those who always "belonged," but for the benefit of the younger generation I am tempted to speak of one of a group of splendid women who used to meet here—my dear friend, Miss Melinda Pressly.

When my name appeared among the "original fifteen" Board members, it looked as if Miss Pressly must have been responsible for suggesting my name.

In later years she and I had a wonderful experience together. Before we started on an extended foreign tour I was appalled to hear her say of a certain town that she had always imagined it was a "backwoods sort of a place, where the pigs went under the fences with their 'narratives' tied up on their backs," and I wondered if I would survive the trip. Miss Pressly never used a short word where a long one could be slipped in sideways.

Miss Pressly was a general favorite in our party and a most interesting traveler. The leader on our trip did not want to have any cliques but the Pittsburgh group assured him that we and our forebears had known each other for generations and thought we would still keep together. Miss Pressly would run across friends in most unexpected places. Once she found two or three people from First Church on Mt. Vesuvius. At a small junction she dashed away

to salute Miss Martha McKown and Miss Margaret Smith of Egypt who were on their way home to enjoy a well earned furlough. She was a charming woman, a sincere friend, a devout Christian, and a most enthusiastic Church worker.

We sometimes hear of "By-Products" that would scarcely seem to have any connection with the original subject. Thirteen years later it was my privilege to attend a Presbyterial meeting where two of the speakers were Mrs. Robert Stewart of India and Mrs. T. J. Gillespie, our first Junior Secretary. For several years Mrs. Stewart was one of our neighbors and she urged my going with her to this Presbyterial meeting, for after spending nineteen years in Egypt and then escorting Dr. Stewart to India she felt like a stranger in her own country. As my husband and I had just returned from six weeks' vacation, I promptly declined and was much amazed when my mother and Mr. Doty both thought I should have said "Yes," which I did a few hours later.

I immediately became "transportation manager" and I persuaded Miss Pressly and six other women to join us in order to get "theatrical rates" for a religious meeting. I was not successful at first but through a railroad friend I finally got the rates and I rested from my labors until the last session, when visitors were asked to give "Impressions."

I explained that I was Mrs. Stewart's chaperone but that I had greatly enjoyed the meeting and hoped this church would soon entertain the W.G.M.S. Two years later this was arranged, the delegates were able to get the welcome reduction in rates and the friendly railroad official had his reward.

PIONEER DAYS AND WAYS

Given at the W. G. M. S. Convention on Jubilee Day
By Miss Luella C. Donnan, Cochranton, Pa.

WHEN I look over this audience, it appears like the white caps on Lake Erie, and I can almost feel its cooling breezes. I never dreamed, as I sat in the back seat of this church, 50 years ago, that I would be standing in this end of it today. When I received the May number of *The Womens Missionary Magazine* and read "Looking Backward" I was afraid every one else would tell all about pioneer days and ways before it came my turn. I opened the book and saw this picture of "Our Family Tree." I noticed it had no roots, and no one said anything about how it came to grow. Therefore I will tell you how it came to grow, the soil in which it grows, and its roots.

The oak tree was an acorn once and fell upon the earth, and sun and showers nourished it and gave the oak tree birth. In like manner our family tree was a thought once, that fell upon our hearts, and precepts and example nourished it, and gave this tree its birth. The soil was the hearts of the women of our church. It is a very fertile soil and is cultivated by the influence of the Holy

Spirit, and makes effectual the "Word" preached by our ministers. When the ministers preached to or about women they took for a text that wonderful 31st chapter of Proverbs, about the virtuous woman. She did a great many good things, but it was mostly for the home and that was most excellent and praiseworthy. All the women of our church are virtuous, but there were some among us who had no husband to praise us, or children to rise up and call us blessed. For us, they would take the text, "She hath done what she could," and referred us to the beautiful example of Mary, and Dorcas, who was full of good works and alms deeds which she did.

About this time the idea of missionary societies was revived, and we were requested by the General Assembly to organize. The women were glad to branch out a little, because they did not have any organization of their own but "Ladies' Aiders," as Pollyanna says, dime socials, with an occasional donation party for the preacher. We did not have any bridge clubs, moving pictures, victrolas, radios, or telephones to while away our time, or autos to take us anywhere in no time, so we had plenty of time to develop the missionary spirit. We did not know much about organized societies, so we got a copy of Robert's Rules of Order, and found what officers to elect and an order of business. We did not bother much about motions, or how to use them. We had no missionary literature, hence no program. We met once a month at the homes of the members, did general sewing, pieced quilts, etc., in the forenoon, ate a big dinner and had our business meeting at 2 p. m.

After devotional exercises, not having any program, we had two questions to settle. The first was about a woman's duty to her family, because so many said they had so much to do at home they had no time for any society, and that was woman's place, because "the hand that rocks the cradle moves the world." But we went ahead and now that same hand still moves the world, but it puts the baby world in a go-cart and away they move faster than the present administration.

The second question discussed was how to get money for the society. Of course we said 10 cents a month for dues. But where was a woman to get her 10 cents? In those days the head of the house held the pocket-book, and what the church got was what he saw fit to give for the whole family. Mrs. Hanna had written a pamphlet on "Systematic Beneficence" but that only told us *how*, not *where*.

I will give you an example of one woman who lived on a farm. She had some hens and she traded with her neighbors for ten setting hens. She named one her missionary hen, and said she would give all her chickens for missions. Nine of these hens hatched, some thirty, some sixty and some an hundred fold, but the missionary hen did not have one chicken. The woman was much disappointed. On the next Sabbath the minister had for his text Jesus' advice to the rich young ruler, "Go and sell all thou hast and distribute to the poor, and thou shalt have treasure in heaven." He said the poorest people are those who do not have the gospel. So the

woman sold all she had and did that every year for her missionary money, as long as she lived.

Some time after these missionary societies were organized, the spirit of missions was hovering over the hearts of the women and they heard the voice of Jesus say, "Mary, go tell my disciples." So we were prepared to obey in accordance with the request of the General Assembly, and "recognizing our responsibility in the conversion of souls, believing that in organized effort we shall gather unity of purpose, sympathy of action, stimulate a higher and more constant spirituality, cultivate a more entire consecration to God and thus acquire greater power in our work, impelled to this, as we trust, by love for Christ, and an humble desire to be co-workers with Him, we the women of Lake Presbyterial agree to form a society," which we did April 15, 1879.

We had to meet once a year with the Presbytery, in the "Amen" corner of the church, and Presbytery in the other part. We sent greetings to them and they sent greetings to us. About 1884 they decided we could go alone, so we did. That year we had some heated discussions on "Women's Board"—and the Magazine, and if we should take the money from the regular boards of the church. We voted against the board and magazine, but resolved to distribute our hard earned funds as "Assembly directs" until proper official provision is made for their taking up a specific work. Paul said, "Help those women who labored with me in the gospel." But General Assembly said, "Help us men who are laboring with you in the gospel."

We had to go to these Presbyterials with horse and buggy, and we had two evenings and a day. At the close of this particular meeting, when I started home, my horse acted in a queer manner. He threw up his head, champed his bit and ran like a race horse. The harder I drew the reins, the faster he went. When we arrived home, Pete, the old soldier, who took care of him, came out and said, "What's the matter?" I said, "I guess he was excited about the meeting." And he said, "No wonder, they put the wrong bridle on him. He is used to a single bit and this is a double bit, and it pinched his tongue." Therefore I reasoned, "That is what was the matter with some of the members of that Presbyterial." The application of which you will find in the 4th chapter of James.

Having told you how this tree came to grow, and the soil in which it grows, I say that the roots are the desires of our hearts to tell the glad tidings to all the peoples of the earth, and that these roots may sink so deep into the hearts of all, the women who are not in the missionary society that they will be willing to give up all their clubs and join with us. Then this tree will grow still larger till it fills the whole earth, and the dove of peace will lodge in its branches.

FOREIGN CORRESPONDENCE

ETHIOPIA

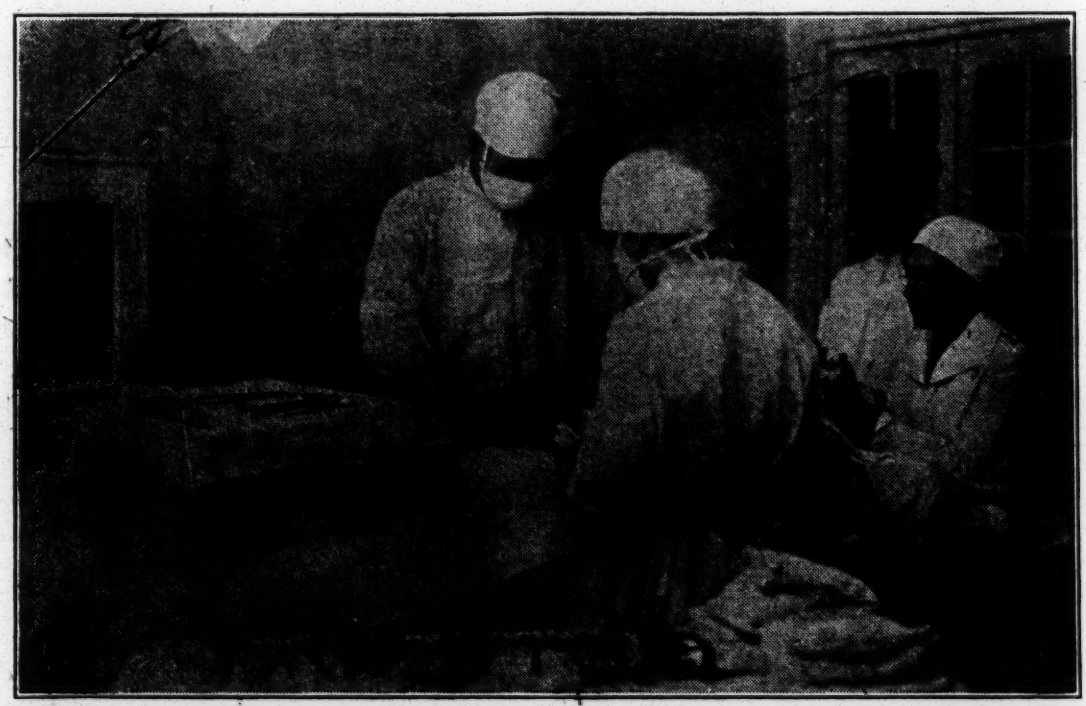
Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

PIONEERING IN SURGERY

By J. Alvin Orr, Jr., M.D.,
Addis Ababa, Ethiopia

This picture represents a typical scene which is frequently to be observed in the operating room of the George Memorial Hospital at Addis Ababa. Reading from left to right, the persons represented in it are Dr. Orr; Gutama, native helper; Miss Chevirian, operating room nurse; Lemu, native helper; Mrs. Bancroft, anesthetist.

Considering that it is in a mission station, and, therefore, unable to be equipped by any great amount of funds, this operating room is decidedly well furnished with the absolute necessities of surgical work. (If someone should feel the urge to donate a needed, though somewhat expensive, article for this operating room, might I suggest that it should be a regular operating room lamp). As a result of several years of experience, both in the surgical theater and surgical ward, the native boy Lemu has become quite adept in conforming with the technique attendant upon operative work. He is decidedly a great help in this particular branch of the medical practice in the hospital. The other boy, Gutama, has not been with us so long, and has, therefore, much to learn. Nevertheless, he is learning and if he stays with us should in time become a valued helper.



Surgeon Dr. Orr; Nurse Miss Chevirian; Anesthetist Mrs. Agnes Bancroft and two Ethiopian helpers

Miss Chevirian, the regular operating room nurse, is a talented young American whose home is in Aleppo, Syria. She has shown a remarkable aptitude for surgical procedures; in fact, this young lady may be said to be, to use a trite expression, a "born" surgical nurse. Her term of service is soon to be

concluded and her absence, if she does not return, will be a definite loss to the mission. Mrs. Bancroft, whose work lies largely in the out-patient clinic, manages to find time, even in her busiest mornings, to administer ether; or, if the anesthesia is spinal or local in nature, to carefully watch the patient's pulse, respirations and blood pressure. Having had no experience in anesthesia before coming here, she has quickly learned to induce a smooth etherization and to maintain it properly. She, too, will be leaving here rather shortly after this appears in print and her departure will occasion sincere regret on the part of her fellow-workers.

There has been a not inconsiderable variety in the cases operated here. They have ranged from simple abscess incisions to complete hysterectomies; including amputations, appendectomies, open reduction of fractures, penetrating and perforating wounds made by sword or bullet in the thorax and abdomen. Sometime success has crowned our efforts, sometimes failure. But, in either case, we have tried to impress upon our patients that the work which was being done for them was done in the name of Our Lord, that to Him was the glory and the honor.

We believe that the medical and surgical service afforded the people in this hospital, a service rendered to whites as well as blacks, is a very definite means of opening the way to their salvation. We feel that it has given us, and will continue to give us an unusual opportunity to reach the hearts of those who come to us for treatment of their physical ills in such a way as to render us able to administer to their more important spiritual wants. I regret to say, but it is none the less true, that the average Ethiopian has only a faint conception, if any at all, of the meaning of gratitude. Although we do not want it for ourselves alone, it makes it all the more difficult for us to show them the true meaning of Christianity. Will you not pray, therefore, not only that this work may receive its needed financial support, but that Christ will open the hearts of this people to His beneficent and healing power?

A TYPICAL MONTH'S REPORT

By Dora M. Arveson, R.N.,
Addis Ababa, Ethiopia

I thought that it might be interesting to the readers of The Magazine to present a typical monthly report of the in-cases treated at the George Memorial Hospital. In order to present the facts and figures in a brief, compact manner, I have employed the use of a table. If the perusal of this table appears a trifle dull let it be excused, because of my desire to give you a condensed, although complete report.

TABLE OF MEDICAL

Name of Disease	Cured	Improved	Died	Total
Typhus Fever	34	0	5	39
Influenza	24	0	0	24
Typhus and Pneumonia	0	0	1	1
Relapsing Fever	16	0	0	16
Dysentery	9	0	5	14
Pneumonia	4	0	3	7
Malnutrition	2	0	0	2
Chronic Bronchitis	1	0	0	1
Acute Bronchitis	6	1	0	7
Peptic Ulcer	0	1	2	3
Pulmonary Tuberculosis	0	2	0	2
Malaria	1	0	0	1
Parotitis	1	0	0	1

Acute Cholangitis	1	0	0	1
Self Poisoning	1	0	0	1
Tapeworm Infestation	0	1	0	1
	100	5	16	121

It might be well to add the foregoing cases are all medical; in addition to that we performed seventeen operations, seven of which were major procedures. We also had one Obstetrical Case. Of these patients, two died.

It is my hope in future articles to present individual cases which will be, I hope, more interesting than this one.

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

A NOTABLE ANNIVERSARY

By Miss Laura Reynolds, Sangla Hill, India

The Synod of the Punjab could not be present in Pittsburgh to help the Mother Church celebrate her seventy-fifth anniversary, so she had a celebration of her own in Sialkot. During the opening sessions the history of the beginnings of the United Presbyterian Church, of her work in India and of the Synod of the Punjab were reviewed. But few of our pastors had ever before heard the story of the persecution of the early fathers in Scotland. They were deeply impressed as they listened to Dr. H. J. Stewart recount that history.

The story of the work in India was told by Dr. D. R. Gordon, son of the first Missionary to India under our church and father of one of the last group sent here by the Foreign Board (1923), and by Rev. W. T. Williams of our church in Gurdaspur. The first presbytery—Sialkot—was organized December 18, 1856, four days before the organization of the first congregation and session. (It seems that in India the cart usually goes before the horse). The Synod of the Punjab was organized in 1893, forty years ago. During those years much has been accomplished in the work of the Kingdom. These figures give us an idea of the growth of the church:

	1893	1933
Indian ministers	10	110
Missionaries (under Foreign Board)	14	29
Congregations	10	113
Elders	.....	395
Church members	6,685	45,030
Christian community	10,541	95,228
Offerings to Synod's Budget	$533	$15,771

The Theological Seminary at Gujranwala was organized under the Synod in 1912 though it had its beginnings in Sialkot some thirty-five years earlier. Today the Seminary receives no appropriation from the Mission.

The First Home Missionary

The Synod, when but thirteen years old, had a vision for mission service and the following year, 1908, sent her first home missionary, Rev. Yusuf, to Mianwali. This man is truly one of the saints and has won many jewels for his Master. A few years ago I had the privilege of hearing his wife tell of their work in Mianwali. They worked for 12 years before they baptized their first convert. When Padri Yusuf first began his work the men told him to leave or they would kill him—and they have a reputation for shedding blood. His response was that they might kill him if they wished but he couldn't stop preaching. However, it would do them no good to kill him because as surely as they did his church

would send two in his place, and if they killed them four would be sent. Evidently they preferred but one. Today he is revered in the whole district and the love and gentleness of Christ is written plainly on his face. Very recently the small Christian community now in Mianwali built and dedicated their own church building. This building is one of the 24 churches now registered in the name of the Synod.

One of the great contributions to the Church in India rendered by some of the members of our Synod together with several of our missionaries was the translation of the Psalms first, into Urdu and then Punjabi verse. In India not only United Presbyterians are Psalm singers, or as one village pastor put it "obey the Psalms", but wherever Christians gather together they sing these "Songs of David" that have been set to their own tunes. Other denominations have translated hymns, many of which carry a wonderful Gospel message, but they have kept the original tunes which seldom suit the Indian singing voice.

Among the business matters before Synod was the report of the committee in charge of the evangelistic campaign. The first week of March every year is a week of special effort in which every Christian in the Punjab is urged to witness for His Master. If he cannot talk he (or she) can at least sell some Gospel portions. The figures for this year show what our own United Presbyterian Christians can do—56 Bibles were **sold,** also 181 New Testaments and 5147 Gospel portions besides a number of religious pamphlets. 603 people went out to preach the Word and these had 1,515 helpers. Evangelism is stiil the keynote of our work.

A Missionary Museum

One of the "side" features of Synod this year was a museum. The chairman of the Museum Committee often wondered if it was going to be worth all the time and labor, but the expressions of appreciation from both Indians and missionaries soon convinced her that her labors had not been in vain. In the "historical room" were many, many things of interest. The teapot, now lidless, that sailed from New York with Mr. and Mrs. Andrew Gordon in 1854 and that gave them many a refreshing cup of tea in their new land, was the producer of many exclamations. Alongside it was a metal bowl bought by the son of the first convert when he became a Christian and was turned out from among his people. This bowl was his drinking cup and has been used in his home for many years. One of the prize missionary trophies was the "scrap-book" kept by Miss E. G. "Auntie" Gordon. It is truly a missionary scrap-book, with items about all the earlier missionaries, drawings made by the baby fingers of missionary children, some of whom are themselves now rounding out years of service here in India; there are printed letters from and articles by missionaries printed in the home papers, all before 1900. It is a real treasure house. The original copy of the translation of the Psalms into Punjabi convinced one of the real labor that went into that work. There were the subscription books of Jhelum and Bhera Churches, the first "minute" books of some of the presbyteries and of Synod. Also an almost complete file of the Psalters in English, Urdu and Punjabi; Bibles used by the first missionaries and early Indian leaders in the Church; a copy of most of the books and pamphlets written by our missionaries; group pictures of our Annual Mission Meetings and of Synod meetings; a book of missionary autographs in which is a list of signatures of all who attended this Celebration Synod—As Miss Hill says this is in preparation for the 100th anniversary. One cannot mention all the things collected for this exhibit, but it was interesting to note as the various people looked over the col-

lection that there was nothing that did not hold some special interest for some one.

In connection with the "museum" collection a lecture of pictures was compiled. Dr. J. A. McConnelee showed them on the white-washed wall of the Chapel with his reflectoscope while Dr. D. R. Gordon brought both people and places to life, as only he can.

In the words of one of the Punjabi pastors it is our prayer "that this country shall become Christian through the witness of this Synod."

EGYPT

Miss Minnehaha Finney, Editor, Tanta, Egypt

HAND IN HAND IN SABBATH SCHOOL WORK

By Miss Ruth A. Work, Assiut, Egypt

Friday, December second, was a "high day" in Assiut. Half an hour before the appointed time, the streets leading to the two large churches of the city (on opposite sides of the street) were filled with children and young people gathering for the Annual Sabbath School Rally. And presently both the Protestant and the Coptic churches were filled to the doors with over 1,300 students in each. Mr. Hoyman and his committee on arrangements had done their work so well that there was no sense of crowding, though both churches were packed to the doors.

Very helpful programs were carried through in both groups. In the senior a dozen small boys from the Coptic school in their red caps and sashes (over simple white robes) sang or chanted a weird eastern air, a class of boys from the Preparatory Department of Assiut College recited I Corinthians 13, and a similar group from the Wissa School the Beatitudes. Large groups of girls from the Khyatt school, under Miss Davida Finney's charge, from the Holiness school, and from the Pressly Memorial Institute, sang at intervals during the hour, their message ringing out clear and strong.

Mr. Mitry Dewairy, Sabbath School Secretary for Egypt, as always, gave an excellent talk to the children. Skander Bey Hanna addressed the older students in the Coptic church. His message was evangelistic, his illustrations apt, and there was utter silence as he spoke to those hundreds of students. Skander Bey is a Coptic layman, once in a lucrative government position, but now giving the most of his time and half his income to the Lord.

The fellowship of that hour, among Christians of all names, is something to be very grateful for. And one feels that that great body of students coming from all kinds of homes, and representing over one hundred villages and towns outside of Assiut, will carry the spirit of unity far. In days to come, when differences arise between Copts and Protestants in their villages, they will without doubt tell how the way of peace and unity is exemplified in Assiut. That Rally was surely a definite answer to our Lord's prayer "That they all may be one."

The following afternoon the teachers of these eleven organized Sabbath Schools met in Conference for three hours—80 women and 90 men, representing 3,630 Sabbath School pupils.

In discussion groups and in general conference, as well as in the giving of reports, Egyptian leadership was "to the fore." During one hour of the afternoon we were divided into four discussion groups, each led by one of our Egyptian fellow-workers. (Four years ago we were urged to lead.)

Rev. Tewfik Salah gave an all too brief report of the Rio Janeiro Convention to which he was Egypt's delegate.

The reports given during the Conference were most encouraging.

Students and teachers from the Assiut schools conduct some 50

meetings each Sabbath, street Sabbath Schools and "cottage" meetings for women and children, with a few men "listening in." Through these messengers over 3,000 people hear the Gospel every Sabbath.

The report of the Daily Vacation Bible Schools was equally inspiring. Forty-nine schools were carried on last summer for six weeks or more in 35 different villages and towns. The 85 teachers of these schools were mostly students from the Assiut schools, some of them mere boys and girls. Their pupils numbered 2,350. Their program consisted of Gospel stories, health lessons, hand-work, reading, singing, and games. In one school the children learned eighteen different Bible stories. The Daily Vacation Bible Schools not only for Assiut city and district but for all Egypt, are under Miss Criswell's enthusiastic leadership.

Much of the success of both Rally and Conference was due to the careful, prayerful work of our presiding officer, Dr. F. S. Thompson, and to Rev. Tewfik Salah, the secretary.

The rapid development of Egyptian leadership in these days and its efficiency, rejoice one's heart, and the number of people who are studying God's word calls one to grateful praise.

SOME ONE TO PRAY FOR

By Miss Marion Paden, Zagazig, Egypt

Although work among women is supposed to be one's work, every little while one comes in touch with men or those who will be men. One evening a lad came to the door in company with a Coptic boy whose mother is visited by one of the Bible women. The new lad was a Moslem from a village about an hour's distance from Zagazig. He had been in Cairo and had attended Christian services conducted by an evangelist there. This evangelist had written me about the lad but inquiries had failed to locate the village. Then she came in. He says he wants to be baptized, but as he is only eighteen, and twenty-one is the year for coming of age, nothing can be done yet. He seems to like to come to see us, but I am not sure just how much is a liking for a change of scene and how much is hunger for spiritual things. He likes to sing Psalms and hymns and reads the leaflets given to him. Several times he has brought a companion with him.

Once the boy took us (the two Bible women and myself) to his home where we saw his mother. The father is living with a second wife here in Zagazig. As it was near the end of Ramadan and almost "breakfast" time at the time of sunset, we did not have a very satisfactory call. He has been asking us to go back and I hope we may go soon. The last time he called we started to read the gospel of Luke together. After all it is the Word which will search the heart, and the Spirit works with the Word. I am wondering if someone may be led to pray specially for this lad, that whatever his motives may be, he may be led to know the Lord Himself and to yield to Him. Sometimes he asks if the mission does not send young men to America to be educated. Sometimes he suggests his marrying one of the girls in school. (He has never seen any of them that I know of.) Once he asked for money although he says he has a good position. But he can be won only by prayer. Will you help?

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., Dormont, Pittsburgh

THE NEW WILMINGTON MISSIONARY CONFERENCE

"Hear the voice of Jesus calling, 'Follow Me, follow Me';
Softly through the silence falling, 'Follow, follow Me.' "

Thus sang a great company of girls on the Hillside. A pretty picture they made attired in colors bright and gay, as they sat on the grass, just at the sunset hour. Over on another slope within sight, a company of boys sang,

"Where He leads me I will follow;
I'll go with Him, with Him, all the way."

They were the young people at the New Wilmington Conference at the Vesper service. Day after day in the big tent these young people faced the Conference motto "Follow Me"; day after day they searched the Scriptures under their leaders, to find what following Jesus involved; day after day they listened to missionary speakers rehearsing their experiences as they had followed the call; night after night, in quiet rooms, in tents or under the open sky small groups read the Word and prayed together. They studied in classes, a text book "How Far to the Nearest Doctor" to find the secret of the lives that had been given to the ministry of healing.

Those who assembled at this conference, representing seventeen presbyterials were normal, happy young people, a cross section of the United Presbyterian church. Whether all had come with serious intent, no one could say but that their young lives were touched no one could deny.

A few heard the call to follow Jesus to Egypt, India, the Sudan, Ethiopia, or to the dark corners of our own land. Not a great number. No one need ever fear that too many will hear this call. All heard the call to "follow where He leads." These go back to the same old tasks, to the books that seem so difficult, to the schoolroom with its trying pupils, to the office with its tiresome typewriter and exacting duties, to the shop with its old machine or just to the "homely tasks of the household" with its "pots and pans and things," to the same old routine of getting meals and "washing up the plates." But here they learned how Jesus Christ Himself can enter into their lives in a new way and make them "glory illumined," how He by His indwelling presence can make them live radiant lives, witnesses to His power and how through their service His plan for the world may be carried out.

The testimonies of blessing received by these young people fill one's heart with joy. To know that these upon whom the responsibilities of

the church must soon rest are ready to Follow Jesus in full obedience is a promise and a prophecy of the ongoing of the missionary work of the church in the coming years.

"I heard His call
'Come follow'; that was all.
My gold grew dim
My soul went after Him.
I rose and followed. That was all.
Who would not follow
If he heard His call?"

* * *

A GOOD MOTTO FOR THE YEAR

"WE DO OUR PART"

For our Country, for our Church, for our Christ.

* * *

WORDS OF CHEER

I want to share with our readers just a few cheering experiences of the past month.

There came to me, one day, a brief little message from Xenia, Ohio, which touched me deeply:

"As ripples follow a ship at sea
So may God's blessing follow thee."
"Best wishes for your continued success."

Here followed the names of "The Girls" who were employed by our former publisher.

Readers of the Magazine have little idea of the number of hands that contribute to its output. The names of the Editorial Committee, the names of the writers and publishers appear on the surface but back in the shop are many hands as necessary to the production of a periodical as the writers. I tried one day to count them all but when I got back of the publishing plant to the making of the ink and the paper, the manufacturing of the wonderful machinery necessary, I found it all too complicated.

Here I want to acknowledge my debt of gratitude to the dear girls who sent the message and to all who in times past and at present contribute to the production of our Magazine.

Another cheering letter came from one of our fine missionary women, with five dollars enclosed to help us in sending the Magazine gratis to all our missionaries and to some of the women in mission churches. "In appreciation" was the simple message.

* * *

NOTICE

If the party who found the W. G. M. S. Golden Jubilee Program in the Fort Pitt Hotel on Sabbath, July 2, will return it to Mrs. J. P.

Donaldson, 156 Twenty-first Street, Sebring, Ohio, the kindness will be greatly appreciated and all cost of mailing gladly refunded.

* * *

CHANGE OF ADDRESS

When a subscriber has moved from one place to another she should notify us **at once** of her change of address. Formerly "Uncle Sam" looked after this without charge but now when a card is sent by the Postal authorities we are charged two cents. If only one card came at one time it would be a small matter but we get as many as ten or twelve such cards in one day. In the course of a month this runs into dollars.

Please help us by sending us a card giving the old and the new address.

* * *

WANTED—OLD FILES OF THE WOMENS MISSIONARY MAGAZINE

The Historical Foundation of the Presbyterian and Reformed Churches wants a complete file of THE WOMENS MISSIONARY MAGAZINE. We have been able to furnish a complete file for the first 20 years and for the past five years.

Will any one who has a file of the Magazine beginning with 1907 and who is willing to part with it please inform the Editor.

* * *

PRESBYTERIAL PRAYER RETREAT

The Spiritual Life Committee of the General Assembly has planned a Church program for the whole church for the whole year, which includes Strengthening the Spiritual Life, Evangelism, Missionary Education and Stewardship.

September is the rallying month for congregations and missionary societies. In the suggested plan "Each Women's Presbyterial Organization is to hold, early in September, an all-day meeting, for Prayer and Discussion of the Program for Rallying and Strengthening our Forces."

Those who participated in these Prayer Retreats last year will be eager to have similar meetings this year.

Let the whole church keep step in this plan. It will be easy to plan for either one central meeting or in scattered areas group meetings. The officers of presbyterials have the responsibility of planning for these Retreats.

* * *

RENEW PROMPTLY

In order to keep our mailing list in a satisfactory wa yit is necessary that renewals be sent in promptly. PLEASE SEND ALL RENEWALS AND NEW SUBSCRIPTIONS BEFORE THE 10TH OF THE MONTH in order to receive the Magazine the following month without delay.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

LOVE'S OFFERING

"Not your own, for ye are bought with a price."—1 Cor. 6:19, 20.

No more my own, Lord Jesus,
Bought with Thy precious blood;
I give Thee but Thine own, Lord,
That long Thy love withstood.

I give the life Thou gavest,
My present, future, past;
My joys, my fears, my sorrows,
My first hope and my last.

I give the love, the sweetest
Thy goodness grants to me;
Take it, and make it meet, Lord,
An offering for Thee.

Smile! and the very shadows
In Thy blest light shall shine;
Take Thou my heart, Lord Jesus,
For Thou hast made it Thine.

Thou know'st my soul's ambition,
For Thou hast changed its aim;
The world's reproach I fear not,
To share a Saviour's shame;

Outside the camp to suffer,
Within the veil to meet,
And hear Thy softest whisper,
From out the mercy-seat.

Thou bear'st me on Thy bosom,
Amid Thy jewels worn,
Upon Thy hands deep graven,
By arms of Love upborne;

Rescued from sin's destruction,
Ransomed from death and hell,
Complete in Thee, Lord Jesus,
Thou hast done all things well!

Oh, deathless love that bought me!
Oh, price beyond my ken!
Oh, Life that hides my own life,
E'en from my fellow-men!
Now fashion, form, and fill me
With light and love divine;
Thus one with Thee, Lord Jesus,
I am forever Thine!

—Anna Shipton.

The Thankful Heart

Thankfulness comes from the heart, not from the circumstances. "In everything give thanks"—1 Thess. v. 18. Matthew Henry, the commentator, robbed of his purse remarked: "Let me be thankful, first, because I never was robbed before. Second, because, although they took my purse, they did not take my life. Third, because, although they took my all, it was not much. Fourth, because it was I who was robbed, and not I who robbed."

A poor cobbler was always praising God, even in misfortune, believing it to be by God's permission. His wife scolded him daily for thanking God for nothing. One day the poor but happy cobbler fell downstairs and broke his right leg. The wife came rushing to the scene of the accident to hear her espoused fervently saying: "Thank God." "Are you fool enough to thank God for a broken leg," she shouted in vexation.

"Thank God I did not break both legs," was the unexpected reply of the smiling cobbler.—Selected.

A Thank Offering Message To All Missionary Societies

"I will extol Thee, O my God,
And praise Thee, O my King;
Yea, every day and evermore
Thy praises I will sing.

Every day will I bless Thee;
Every day will I bless Thee;
And I will praise, will praise Thy Name
Forever and ever."

Every day of the Christian's life should be a Thanksgiving day. God's gifts to us are daily. Unthankfulness is one of the sins of the age. It is easy to give thanks when we are prosperous, when all

bills are paid. It is a joy to give thanks when we are well and our households are all in good health but even in the midst of abundant material blessings we often forget to daily bless Him for His goodness. The Apostle Paul does not say we are to give thanks **for** everything but "**in** everything give thanks."

The experiences of the last two years have brought hardships, suffering and anxiety to very many of the members of our missionary societies but through these hardships many are expressing a deeper gratitude. They have been led into a new dependence on their Father in Heaven to supply their every need. The test of our Christianity is in giving thanks when things go against us—in expressing our gratitude by gifts when we have little left for ourselves. The widow of Zarephath prepared a cake for the prophet of meal and oil taken from an almost empty barrel and cruse. She was rewarded by having a continuing supply for the needs of herself and son. It is always true that when we put God first and give even from our small amount to the Master's work, God will care for us and supply our wants.

"Is thy cruse of comfort failing?
Rise and share it with another;
And through all the years of famine
It will feed thee and thy brother.

Love divine will fill the storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two."

As we approach Ingathering Day we may think because we have not a large amount to give we will give nothing. Let us all remember the goodness of God in giving us so many blessings, in giving us strength for these trying days, in being a constant helper in every experience and express our gratitude by gifts. He has never failed us and we go forward resting on His promises.

The Women's General Missionary Society is celebrating this year the Jubilee anniversary. During the year we have been given the history of the work carried on in our fields at home and abroad. We have had pictured for us the wonderful work God has accomplished through the women of our Church. We will all want to express our gratitude by gifts for the privilege of being a part of this great organization.

"Look on all His gifts around thee,
Gifts that make it joy to live;
Joy of all, O regal kindness,
He has given thee power to give."

To present an abundant harvest on Ingathering Day we must all unitedly work in these intervening weeks. To the Thank Offering Secretary of each society has been assigned a responsible task. The amount of the Thank Offering will depend upon the plans your secretary will carry out in your society. Co-operate with her in every detail. She cannot complete the task without the help of every member.

How Can We Show Our Thankfulness?

By enlisting every woman in your congregation in His service.

By working more earnestly for the advancement of His Kingdom.

By pouring into the treasury our thank offerings.

How Can We Make This Thank Offering Our Best?

PRAY for it. Pray daily. Pray in your societies and prayer groups.

Work for it. Decide on a goal in excess of last year's offering.

ENCOURAGE all members to make daily use of the Thank Offering boxes.

ADVERTISE your Thank Offering Service for several weeks previous.

SEND personal invitations. Plan to observe the week previous to "Ingathering" as a week of self-denial, thanksgiving, and prayer.

PLAN to give one of the Thank Offering pageants.

READ aloud to your society the "Story the Thank Offering Blanks

Tell," as found in the Annual Report in the July 1933 Magazine.

It will enthuse and stimulate every member to greater effort for the 1933 Thank Offering.

KEEP all interested in Life Memberships and Life Directorships. Senior Life Memberships, $25.00; Junior Life Memberships, $10.00; Life Directorships, $300.00.

In sending these, the name must accompany the money. The treasurer of the society sends names and money to the presbyterial treasurer and she in turn sends to the General Treasurer.

Instruction

1. Order Thank Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering," and mail or send out through committees to all the women in your congregation. It is helpful for the Thank Offering Committee to send with each envelope a personal letter of invitation and plea for a liberal offering.

2. Plan to meet the expense of carrying on the Thank Offering in your congregation from the contingent fund of your society, and never—no never—take it from your Thank Offering.

3. Do not retard the work of your Presbyterial Thank Offering Secretary and mar the report of your General Thank Offering Secretary by procrastination or failure to send in your blanks well-filled and on time.

4. Blanks for reports from Women's, Young Women's, and Junior Societies will be sent to your Presbyterial Thank Offering Secretary early in September. If you fail to get blanks promptly, do not fail to write to her and ask for them.

5. Do not use your Thank Offerings:—

(a) To meet congregational expenses.
(b) To make up congregational pledges to Church Boards.
(c) For church benevolences.
(d) For church or parsonage furnishings or for debt.
(e) For society pledges or contingent expenses.
(f) For any object—**however worthy it may be**—outside of the mission work under the care of the Women's Board.

Please don't cripple the work your society is organized to support by diverting your Thank Offerings into any channel outside of that for which the women of the Church are held responsible.

6. The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Denniston Avenue, Pittsburgh, Pa.—closes her books for the 1933 offering on January 1, 1934, hence your offering should be in her hands through your Presbyterial Treasurer,—not later than the middle of December.

7. See that every family in your congregation is well supplied with Senior Thank Offering boxes for the next year's offering and with the little pink Junior boxes where there are children. Use last year's boxes as far as possible on account of present cost of same.

8. Order all supplies from 905 Publication Building, Ninth Street, Pittsburgh, Pa., and NOT from your Secretary's home address.

ATTENTION SECRETARIES

Will all those who are in correspondence with any member of the Board please note the addresses of the different members and their departments of work. The new Statistical Secretary, Mrs. Edgar Murdoch, 55 Morgan St., Washington, Pa., reports that some of her reports were sent to as many as four different secretaries and had to be forwarded, thus causing delay. For this reason some of the new Presbyterial officers are not listed in the new Statistical Report.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Ohio First Presbyterial—First Dayton—The Florence Mabon Circle—President, Miss Myra McKnight. 20 members.

If the name of your new society has not yet appeared on this page, it may be because the information has not been sent in. Will you not see to it that all necessary news is reported promptly? If you have a group of girls not being trained in missionary work, now is your opportunity to do a good deed. There is no time so good as the present. Use it.

PLAN YOUR BUDGET NOW

If you have not yet made your budget plans, do not let September go by without having some idea of what you wish to accomplish for the year. Much of our failure is due to our haphazard methods. Be methodical.

YOUNG WOMEN'S SPECIAL

If societies will begin to think about their obligations to this fund as soon as activities open in the fall, there is likely to be a fuller payment than otherwise would be. Try this out. Prove it false or true!

LIFE BOUNDED

You can recall no doubt how as a child you were expected to learn the relative position of each state of the Union. It was something like this: Pennsylvania is bounded on the north by Lake Erie and New York, on the east by New York and New Jersey, on the south—, etc. We learned to know a state by its confines as well as by what it was in itself. Can this thought be applied to life? Can life be "bounded"?

In the society columns of a daily paper we found a suggestive illustration of the thought in mind. It was the story of a wedding. The prominence of the bride's father in his profession and in government service was discussed; also, a dissertation on another relative of note. The ancestry of the groom was spread out:—grandson of a famous family down east; descendant of a colonial state officer; son of a father who has accomplished famous and far-reaching engineering feats; grandson of one who served his state in high office many years. Yes, these two lives about to be joined were bounded by ancestors near and remote. There is a pardonable pride and feeling of security in a fine ancestry. Life is bounded by ancestry whether in honor or dishonor, in fame or by its lack.

In the matter of ancestry, one is not responsible for the place he finds himself on entering life. He is a victim of circumstances. There are other boundaries to life which are of personal choice or acceptance. They may be the chosen profession, the sort of companions, the range of amusements, the type of every day living, whether it be of short or long vision. Any or all of these place certain lines about the life and give some idea of the life within those lines.

Life hemmed in by the common

circumstances of living makes little or no ado about it. It is when the will is crossed by the suggestion of a higher type of living that difficulty is met. Honest friends peeve them. A sincere desire to give a hand is resented. A word of caution is sneered at. An invitation to enjoy Christian privileges is scorned. The life assuming such an attitude reveals not only what is within but what it considers its "boundings."

What kind of a Christian am I? What kind are you? All we have to do to know is to analyze what bounds us on the different compass points. Frigidity, comfort, warmth, —north, east, west, south?

A great deal is being said these days about liberty. Over the radio, on the pages of the daily press, it is pressed in on one that liberty is desired. Judging by some of the pseudo-arguments put forth, you would think that only a certain class of men knows truth and justice! Some of the rest of us think that they are past masters as wool-pullers! We refer to the repeal propaganda. The prohibition amendment is spoken of as the one thing in the way of justice, mercy and good-will. It seems to be the one big sin in the world, the barrier to progress, the cause of depression, racketeering and every other wickedness. It is also said to stand in the way of liberty; in fact, to be in direct opposition to the Constitution, and so forth and so on.

Does this law "bound" liberty? It all depends on what one wants to do. It does forbid some people from doing certain things, things not good for them. Should there be so much ado about something that is working unselfishly to protect others from wrong doing? "Let us eat, drink and be merry" is the slogan of liberty seekers, those who would not have restraining laws. There were loud mouths long before this twentieth century. They also hated righteousness.

Life in order to be most useful should take account of its dimensions—three of them: time, space and eternity. Every life has to do with these whether it will or not. We realize the limitations of time and of space but that unending period is beyond our ken yet. If we could live more in realization of it, a good many things that are sought after now would not have such an appeal.

God has set some boundaries which we may choose to keep within or we may break out—and get the results! Through His prophet He has stated His wish for us, the boundaries He would have us accept:—"What doth the Lord require of thee but to **do justly,** and to **love mercy** and to **walk humbly** with thy God." God in His wisdom has set boundaries even for the heavenly bodies and the earth on which we live. Is it strange that man, His crowning work, must act between certain lines if he would be pleasing to the Master?

Let us thank God for the "boundings" of ancestry, for the lines set about us by daily life in society and business, for the restrictions of the Christian life, for the liberty in Christ. These are protections against enemies and not barriers to progress. Blessed are they whose lives are hid with Christ in God; bound about yet free. If we must have boundaries, let us see to it that they are worthy ones—then respect them.

METHODS

The WMS of Second Wilkinsburg has an entirely new type of year book for it,—hand-made. It is quite full of good ideas as is the usual program. Two of the programs have as topics "Great Women of the Bible,"—one for each of the Testaments. Other mission topics are discussed in the several meetings. A variety of subjects is used in roll call,—such as—outstanding mothers of the Bible, names of missionaries, favorite Bi-

ble verses, items from a mission field, a good feature of **The Womens Missionary Magazine,** etc. A few quotations are given:—"Thy life is God's gift—let thy life be a gift to God; "Guidance is sure for those who wait and pray;" "The consecrated missionary church is not a cistern, but a living fountain;" "Without Christ, life is an empty shell; with Him it can be filled with joy and usefulness." Mrs. C. B. Robb, 423 Biddle Ave., Wilkinsburg, Pa., is chairman of the program committee.

The Bethella Shaw Guild of the Wallace Memorial church, Washington, D. C., has sent in a copy each of 1932-33 and 1933-34 year books. The former is a folder, tan in color. The first program is an acrostic:—Missionary endeavor requires — P - ersistent, E - arnest, P-rayer,—this the tri-section theme for discussion.

The society's new program is a booklet printed in blue and tied with the same color. Very attractive. A young man in the congregation did the printing at small cost to the society.

The roll call has special doctrinal subjects such as sin, God's loving kindness, witness bearing, precious promises, etc. Some of the special study topics are — Echoes of the 50th anniversary of the WGMS, Cause of Christianity in Russia, Christmas around the World. This society has four **missionary** associate members. Among the regular officers is the map-maker,—something new in the officer line. These programs were received from Miss Lena Lobaugh, 837 Allison St., N. W., Washington, D. C.

Miss Mary Emma Speer, Hanover, Ill., chairman of the program committee of the Helen Ferrier Society, has sent in the new year book. The cover is a pretty blue, a gold circle enclosing the monogram of the society as a cover decoration. The pages are golden in color. The theme for the year is "The torch of light," a drawing representing a torch occupies the first page with this verse beneath it:

"Hold the torch! You did not light its glow.
'Twas given you from other hands,
—you know.
'Tis yours to keep it burning bright,
Yours to pass to others needing light."

The Prayer Cycle is to be used at each meeting. "The stewardship pie," a dramatization, is a special feature. This society is forehanded. The new officers are installed in March and the new year books distributed. Being a luncheon meeting, a good attendance is probable. Of course this may always be the case with this society.

The WMS of Mt. Lebanon church is about to celebrate its jubilee. In its new year book the golden tone is evident in cover and pages, blue print adding attractiveness. Stewardship is the first subject of the year. This program as carried out was most effective, an acrostic forming the topic, each letter in stewardship carrying a special significance. Several persons participated in the working out of the acrostic. As the speakers presented their thoughts, the leader worked out a very pretty ship in cardboard and colored paper.

The theme of the year is—"A school of missions." Both home and foreign mission study books will be presented, each having its day. The Thank Offering is to be dedicated in a pageant. The December meeting will celebrate "Founders' Day", the daughters and grand-daughters of the founders to present the program.

"School closes" at the annual meeting. At this time there is to be a "boquet of annuals from the school garden" (reports). Altogether it promises to be an interesting and worthwhile program. Mrs. Harriet S. Boobyer is chairman of the program committee. Address, 1470 Alabama, Pittsburgh (16), Pa.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

THE ONE TAKEN—THE OTHER LEFT

Dick and Susan Powyowit lived about five miles north of Simnasho. Two years ago when some of the members of the Board visited the Mission they visited in this Indian home. Poor old Dick was lying helpless, a victim of paralysis, and Susan, too, was old and almost helpless. They have been the great concern of our missionaries, on their minds and hearts for years. When Dick became helpless Rev. Matthews would visit them often and cut wood, bring water and food, and see that they had what they needed for their temporal comfort, and in this humble home he would break to these poor souls the Bread of Life.

About two months ago poor old Susan passed away without suffering, her poor old body seemed just worn out. Rev. Matthews was on his way to their home, when he met an Indian bringing word of her death. The messenger told him to tell other Indian friends the news, as this was their only means of communication.

The next day the funeral service was held and the following day the funeral took place. Just as the service at the cemetery was finished, a man from The Dalles arrived with a monument, which was put in its place before they left the cemetery. It is customary for the family and friends to return to the house, where the wailing and weeping for the departed one was deafening. They all crowded into the little home and for about a half hour they wailed and wept, their voices rising and falling with monotonous regularity. After this ceremony they came out of the house, washed their faces in a little stream nearby, and then gathered again in the little house for a big dinner and also for the receiving of gifts.

When poor old Dick was told that the missionary had gone he cried like a child. He will know many a lonely hour, but he has been getting much comfort from the messages and prayers brought by the Missionary, as he gently leads him along "the Jesus Road."

THE INDIAN GIRL

I. How May She Be Helped

What is the American Indian girl of today? What is her rightful destiny? How may she be helpful to make the most both of her heritage and of her opportunities in the swift-moving civilization into which she is being pressed?

Who would help her must first understand her needs. Those who work with the Indian girl, at school or in difficult days that follow her schooling, must have a sympathetic insight into her problems and difficulties, a knowledge of her early childlife, of the traditions of her people, and of her potentialities for adjusting to the future. During her school days the Indian girl must be helped to make her adjustment to a new world. In comparatively few years her p e o p l e are hurrying through the centuries of another people's development. The young Indian girl must begin to assume the great responsibility of piloting her people, as well as herself, from a primitive to a highly complex civilization. She must find ways by which our civilization may be enriched by the varied gifts of her own race.

Before we can hope to understand the American Indian girl to today, we will have to evaluate the two influences which play the greatest part in her present life. The first of these is the influence of the traditional life of her race—her social heritage. The second is the effect of her school life upon her as she emerges out of this traditional past to face an uncharted

future (and a training often quite different from the experiences of her earlier childhood).

II. Silent or Sullen?

There is, for example, the Indian's proverbial trait of silence sometimes interpreted as sullenness, insolence or indifference. We have not far to seek for an explanation of the silence of the Indian girl in the presence of her elders, for it may be found in the conflict between her racial heritage and the forces to which she is exposed at school. Quietness, dignity and reserve are conspicuous in all Indian life. There is great respect for authority and age and great formality in addressing elders, so that young people are accustomed to replying to their elders only after the most thoughtful consideration. Even today an Indian hearing is characterized by the stately courtesy and dignified bearing of the Indian as he replies in careful, formal speech to the brief questions of the white man.

Indian people are not ordinarily loquacious. One Indian woman explains that "the Indian people do not see any necessity for talking all the time; Indian conversation may lag without panic." In tribal life, too, it is not good form to laud oneself above another—a relic, perhaps, of the primitive superstition that the gods are jealous of superiority; and this also may explain, to some extent, the Indian girl's reluctance to recite in class.

Then too, we must remember that at school many of these Indian young people are endeavoring to think in a language essentially foreign to them. Extremely sensitive to ridicule or failure, they hesitate to speak when they are not sure they understand or will be understood. It is often this hesitation which explains their so-called "exasperating silence."

III. The Use of Money

That the Indian girl is careless or incompetent in her handling of money at school is surely not surprising when we remember that money, as a medium of exchange, came with a more modern economic life than that to which the Indian people as a whole have yet attained. Even today, on many reservations, the trading post is a place of barter, with rugs or handicraft exchanged for food supplies and clothing. Moreover, the old rationing and reservation system, with its paternalistic care of the Indian wards of the Government was not calculated to educate the Indian people in the development of initiative, resourcefulness and an economic life of their own. Today, however, the very push of life around them is demanding that the Indian people learn how to manage their own financial affairs. But the burden of this new economic understanding rests upon the Indian young people. It is therefore one of the responsibilities of the school to recognize this as a peculiar need of the race, and to help the Indian girl to an understanding of what must be, for her, a difficult and intricate problem, both in her school years and later in the economic life of the community in which she is to earn her living.

IV. The Need of Religion

One of the real needs of the Indian girl is her adjustment to a new kind of religion. There is, in most adolescents, an awakening of religious fervor, and a deep need for the security of some religious belief. How much more intense must be this emotional need in the Indian girl whose whole tradition is rooted in religion. To the Indian, religion is not a special kind of thinking, but an intrinsic part of every day living. In the old tribal life all things had some religious significance—the plowing of a field. the search for food, the killing of one's enemies. "Life was unified in an effort to propitiate and win the favor of that which was mysterious at the heart of the universe. Its outward expressions were ceremonies designed to bring to the tribe, clan or family the necessities of life from

the forces of the universe, to win favorable, and escape the unfavorable notice of these powers." Religion was closely bound up with fear—fear of nature's phenomena upon whose bounties one lived and thrived and from whose ravages one suffered so helplessly. Today some knowledge of the scientific explanations of these phenomena has dispelled many of the old fears. To what then, shall the Indian link up his religious emotion?

The Indian young people are frankly puzzled by what they see of religious observance around them. Our "religion" seems to be connected only with churches or special services, or certain rites and ceremonies and these chiefly on Sundays. The daily routine of life is not marked or distinguished by ceremonials. Furthermore, they note that we often preach one thing and live another that the teachings of Christianity, for example, are not necessarily the basis for the life of the new day. In common with many other young people they are asking for a living religion, but even more poignantly than others, Indian youth are in need of a religion that will reconcile the concepts of the best in their old life with the best in the new.

Prepared by The Child Study Assn. of America at the request of The Com. of Indian Affairs.

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

The schools are closed for the vacation period, but the religious work and the Mothers' Clubs are functioning as usual. You, who are not depending for entertainment and relaxation on a little community meeting, cannot realize what these meetings mean to these mothers. They are given religious instruction, they sing some of the good old psalms, recite different selections of Scripture, exchange different stitches in their fancy or other sewing and go home refreshed and ready to take up the daily routine. "Long live the Mothers' Clubs."

This brief article cannot be completed without mention of the gifts which were received by each member of the Board at the time of the 50th Anniversary Convention. They were on display and greatly admired by all those who visited the Exhibition room. The spread and quilt designated for the secretary of the department were commented upon most favorably. As if these were not enough, in the distribution of individual gifts, she was not forgotten. As all these came in appreciation of the benefits they have received in the 50 years of service to them by the Board, the gratitude so beautifully and generously expressed will be one of the bright spots in the memory of the most noted meeting.

JUNIOR DEPARTMENT

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

A DRAMATIZATION FOR JUNIORS

By Viola Bayne, R. N., Gorei, Ethiopia

Scene: Girls of all ages come to the Water Hole to draw water. (The Water Hole may be built up of stones and made strong enough for the children to lean on or to sit upon.) Each girl brings a bucket, a tin can, a jar or a skin. They are the servant girls in the homes and

are poorly dressed. There is very little water and the girls must wait their turn to dip in and fill their pots. The dipper is an old bent tin can or broken gourd. The girls know each other and as they gather, one or two fill their pots and start home as others come. All the while they talk and laugh and sing.

The Missionary comes along. Two or three girls bow to the ground and those who are sitting on the stone wall of the Water Hole jump to their feet.

Girls: Good evening Gifti!

Missionary: Good evening! Is there much water tonight?

Girls: No, Gifti, we have been here more than an hour and look at the mud.

Missionary: Where do all you girls live? Bogay is your mother at home?

Bogay: Yes, I think she is at home.

Missionary: Why do you not bring these girls to church Bogay?

Bogay: This girl is a school girl and this girl goes to church and so does this one and this one and that one.

Fatma: Did you not see me in the meeting yesterday? I was there and took Muchgold with me. I used to go all the time but my father has smallpox now and I have work, so I can't go to school or to church.

Missionary: (Handing some S. S. cards to the girls) I have some picture cards here. Would you each like a picture. Take these home and have some one read the story to you. Better hurry home now girls and better not play along the way. You have been here a long time now. Goodbye. Will you all come to Sabbath School next Sabbath?

Girls: Yes, we'll be there Gifti.

(Missionary leaves and conversation which has been rather subdued grows very loud).

First Girl: Who is that woman anyway?

Second Girl: She's the woman that lives over in that house. One day she gave me a banana.

Third Girl: Let me tell you what she did for me. One day I broke my water pot and she gave me some money for a new one.

Fourth Girl: One day I went to the clinic for some medicine for my head and she said she could not let me have any medicine until I would cut my hair.

First Girl: Did you cut your hair?

Fourth Girl: Of course I didn't. Why should I cut my hair? I rub butter on my hair so why can I not rub medicine on it to cure the itch?

Third Girl: Well she's my friend and I like her. She's the kindest woman I ever saw. Let's all go to Sabbath School and get some more pictures and hear some more stories.

Girls in unison: All right, we'll be there.

(One or two girls start off with water; others leave with empty waterpots to report at home that the Water Hole is dry).

Missionary walks along in meditation: Now here is another problem! Poor people! Poor girls! Probably every one with an empty jar will get a punishment when she gets home. What can we do? How can we make these people understand about the Water of Life when their natural water is so foul? Something ought to be done. Something **must** be done. Perhaps we could persuade the officials to provide a better water supply. I shall talk this over with our Mission circle and see if they can decide what to do. We must do something to help.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

The Fourteenth Quadrennial Meeting of the Alliance of the Reformed Churches, holding the Presbyterian system, was held the latter part of June in Belfast, Ireland. Dr. John McNaugher, President of the Pittsburgh-Xenia Seminary and Mr. Robert L. Latimer, Treasurer of the Board of Foreign Missions of the United Presbyterian Church, were delegates from our General Assembly.

The Women's International Union of Women's Home and Foreign Missions always meets at the same time as the Council, and this year the Women's Missionary Society was fortunate in having a delegate to represent it, Miss Eleanor Maconachie our missionary of Pathankot, India, who was invalided to her home in Belfast last November. As her health was much improved she was asked to give greetings from our organization and to tell something of our work. She had but five minutes to speak, but gave a fine resume of our accomplishments and aims and was accorded a hearty greeting. She reports that the Alliance opened by the Lord Mayor and Lady Mayoress giving a reception in the City Hall. Eight hundred guests were invited and it was really a magnificent gathering. She felt very happy to belong to the Church that sent one of the outstanding delegates, as she heard nothing but praise on every side about Dr. McNaugher on every part of his work.

INDIA

Word comes from India that the weather has been exceedingly hot after a very mild spring. One day it was 102 degrees average temperature for twenty-four hours in Gujranwala. The Chart sent us showed Hot Weather Stakes of 100 degrees to 117 degrees in various places in the Punjab. We can sympathize in a measure with our friends in India after our weather experienced during the Jubilee Convention and since. Many of our missionaries are having their holidays in the hills, but some of them remain at their stations, part time at least.

Miss Kate Hill writes that she is keeping Sargodha Hospital open this year, as she has a very nice doctor who has just graduated from Ludhiana as a substitute. They had in Sargodha a women's jalsa (rally) for village Christian women June 14th and 15th. Over four hundred women and children and babies were enrolled, and Mr. Miller showed pictures of the Life of Christ to large crowds. They also had the wives, pastors and teachers for five days' study conference and they did have a good time.

Dr. Hunsberger reports that the new Sialkot Hospital looks fine and is almost finished, but that they will not move into it until after the hot season, when the missionaries come back from the hills.

One of the India papers has the following to say of our dear friend, Dr. Maria White: "Punjabi women lost a devoted friend and helper this month in Miss Maria White, M.D., who for near half a century has been actively associated with medical work in the Province." Most of Dr. White's service has been with the people of Sialkot where she spent thirty years. Then in 1917 she went to the White Memorial Hospital for Women and Children at Pasrur. She was the first fully qualified medical woman to start organized work in the Punjab for women and children. Now, at the age of 79, Dr. White is retiring finally, and with her she will take the affection and esteem of generations whom she has helped and comforted."

EGYPT

The Egyptian press has been making another fierce attack on the work of missionaries in Egypt and has been stirring up Moslem feeling against Christian Missions. The trouble started in a school of the Swedish Mission in Port Said when a young girl was impudent and disobedient to her teacher. She was slightly punished and took revenge by saying she was punished because she would not become a Christian. Feeling ran high and the teacher was asked by the Government to leave the country, which she did. This, however, did not stop the trouble, as it spread to other cities and towns and the work of some of our schools was affected. One of our correspondents says this wave of opposition to mission work has been going on for some time. The leaders are not men who are devoted to the religion of Islam although they make pretense of being devoted Islams. On the contrary they are out for themselves in politics and they have been deprived of every other club with which they may with safety to their own skins belabor the party in power. So they fill the newspapers with hot air about the religion of Egypt being Islam and attacking missionaries as being enemies to the Government, etc., etc.

Let us pray most earnestly that our work may not be hindered in Egypt by these attacks on our missionaries, and that they may be kept in safety and abundantly blessed in all their service for the Master, and that all our schools may be opened without further opposition or hindrance in September.

Missionaries in charge of some of our schools have gone to Egypt early in August to be ready to take up work with fresh zeal after furlough in the homeland. Elsie French goes to Ezbakiya school in Cairo, Miss Kingan to Benha, and Dora Mason and Mary Thompson to Assiut.

Miss Margaret Bell, Miss Lucia Dwight, Miss Evelyn McFarland came home to America in August. Miss Ruth Work and Miss Esther Wilson began their regular furlough with a short stay in Bad Nauheim, Germany, where they enjoyed the mineral baths and the delicious cool moist air and beautiful green grass, the large trees and flowers. They report the people most kind and friendly and the daily concerts a great treat. One can easily imagine what a change like this means to tired missionaries at the end of seven years' service in a hot dry country such as Egypt.

Miss Work visited her sister in England for a few weeks, and Miss Wilson attended the famous Keswick Conference in the north of England and arrived in America on the 20th of August. July and August have been times of rest and recreation for all of our tired missionaries. Some of them have been in Palestine and others in Europe for a real and necessary change in climate; but most of them have spent their vacation time at Sidi Bishr on the seashore. Our prayer is that they may all have a happy time and a good rest, that they may be invigorated and strengthened for taking up another year of fruitful service for the Master. Let us pray, too, that opposition and depression or our indifference may not hinder in any way the great work for which our Church is responsible, and that this may be the best year in the history of the Women's General Missionary Society and of our seventy-five-year-old Church.

SUDAN

Aulora McIntyre, who spent a few weeks of her vacation in America with her mother and other friends, was able to attend two or three sessions of the Jubilee Convention, but had to be in New York June 29th, ready to start back to the Sudan. She expected to be in

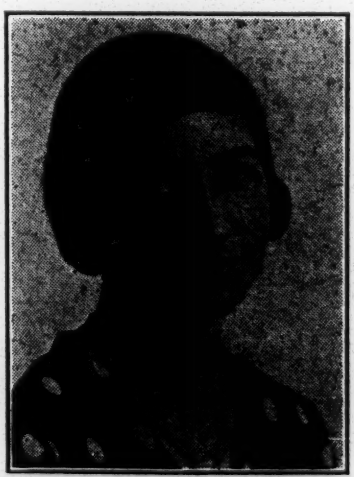
Khartum, ready for work on July 17th.

Rev. Ried Shields and his family sailed from New York on July 25th for the Sudan after a very busy furlough, and we hope it has been profitable in the way of renewing health and strength.

Miss Verna Pillow, who has been spending her vacation at Sidi Bishr, is scheduled to carry on the work in Khartoum North of which Miss Mary Jane McKnight had charge. She asked prayer for the coming year that she may be able for the new and heavy responsibility. Let us not forget her and all our workers at the Throne of Grace.

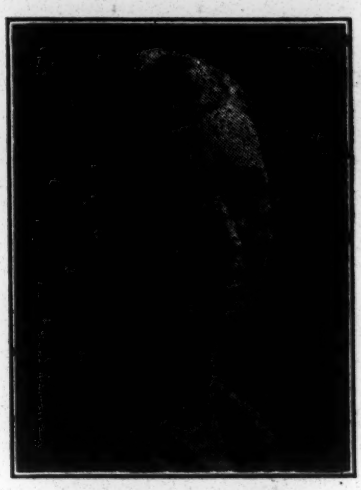
ETHIOPIA

The only word that has come from Ethiopia during the past month is a letter from Dr. Harold Wilson, who recently arrived in Addis Ababa after some months' study in London. He tells some of his impressions of the work and conditions in the George Memorial Hospital. It is very helpful and interesting to know his opinion of the work there and to have his constructive criticism and suggestions on some necessary changes. He says, "We have many hopes and dreams for the work here and do not feel



MISS MARJORIE FAUGHT

that the highest standards are too high for our institution to maintain." He loves the work and was never happier in his life and trusts



MISS RUTH NICHOL

that his strength and vision for the future may not fail.

Four of the young women missionaries at Addis Ababa are to have regular furlough beginning December, 1933, and two of them do not expect to return. This leaves only one graduate nurse in this large ninety-bed hospital and no one to take charge of the Girls School. It is an impossible condition if the hospital is to be maintained and the school carried on. Hence it was thought imperative to replace at least two of the workers. The Board has appointed Miss Marjorie Faught, R.N., to go to the hospital in September, and has also appointed Miss Ruth Nichol to have charge of the school. Action had been taken some time ago that no new workers could be sent out to any of our fields because of financial conditions, but the need was so great and funds were pledged in a special way for one of these workers, so that these are not an addition to our roll, but a necessary replacement. We pray that God may so guide us and so lead his people to furnish funds for the coming year that no mistake may have been made in sending out these two young ladies to this very important place of service.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., So. Hills Br., Pittsburgh, Pa.

PROGRAM

A CHRISTIAN CITIZEN'S DUTY

Singing—Number 94, Bible Songs Hymnal.

Scripture Reading—"God's Ideal Citizen," Psalms 1 and 15.

Season of Prayer.

Singing—Number 18.

Concert Reading—*"The Ballot."

Optional Choice

1—An Address By An Able Speaker On The Above Subject.

2—Presentation of the Play—*"Is It Nothing to You, All Ye That Pass By?"

3—Talks Based on Leaflets.

The Christian Citizen Must Realize What Repeal Means

*"Why Repeal Prohibition?"

*"Asset Not Liability."

*"Safety First."

The Christian Citizen Must Realize The Need of Voting and Voting Dry

*"Why I Am Going to Vote Dry."

*"The Stay-At-Home Vote."

4—Poem:*"That Angel Theory."

5—If Near Election Time, Information Should Be Given As to Candidate and Issues.

Closing—Poem: *"Election Day."

Display the poster—*"You Cannot Repeal The Effect of Alcohol."

Distribute leaflets on the subject of repeal and legalized liquor.

If your state has not voted yet on repeal, distribute the leaflet. *"Voters—Attention."

IMPORTANT—This program and all the supplies marked * can be obtained from the Temperance and Reform Dept., 904 Publication Bldg., Pittsburgh, Pa., free for postage. State definitely how many of each item is wanted, otherwise samples only will be sent. If any of the leaflets mentioned should not be obtainable, others on the same subject will be substituted.

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

The Never Failing Light—adult, foreign—paper, 60c, cloth, $1.00.

Leader's Manual, 20c.

The Christian Mission in America—adult, home—paper, 60c, cloth, $1.00.

Leader's Manual, 15c.

Young America Makes Friends—junior, home—paper, 75c, cloth, $1.00. Suggestions to leaders included in the text.

Follow the Leader—junior, foreign—paper, 50c, cloth, 75c.

Using Follow the Leader, 10c.

MAPS

Picture May of the United States, 50c.

Picture Sheet with book of stories, 50c.

Picture Map of the World, recommended for Follow the Leader, 50c.

DEPARTMENTS OF WORK

This leaflet, free for postage, is just off the press in revised form. It gives you complete and accurate information on the present responsibilities of the W.G.M.S.

PRAYER CYCLE

Postpaid when money accompanies order. 10c each, $1.00 per dozen, $7.50 per 100.

BIBLE READINGS

Answers to Questions Last Month:

651 Isa. 1:19
652 Eph. 6:5
653 Titus 2:9
654 I Sam. 15:22
655 Acts 5:29
656 Rom. 6:16
657 Eph. 6:1; Col. 3:20
658 I Pet. 4:17
659 Josh. 24:24
660 Heb. 5:8

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Kathryn Beattie, 1920 ..... Sangla Hill
Miss Rebecca Jean Black, 1921 ..... Sialkot
Miss N. Addaline Brandon, 1931 ..... Badomali
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Margaret Fehlman, 1918 ..... Lyallpur
Miss Betsy Fleming, 1918 ..... Sargodha
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sangla Hill
Miss Kate A. Hill, 1896 ..... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Gurdaspur
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Glendine Lundquist, R. N., 1932 ..... Rawalpindi
Miss Elizabeth F. McConnell, R. N., 1931 ..... Sialkot City
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Margaret L. Murdoch, 1924 ..... Rawalpindi
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Miss Helen C. Shary, M.D., 1932 ..... Rawalpindi
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Sheikhupura
Miss Georgia Wengert, 1920 ..... Zafarwal
Miss Dora B. Whitely, 1911 ..... Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, ... 211 Mamillah Road, Jerusalem

NOW IN THIS COUNTRY

*Miss Emma Dean Anderson, 1881, ... 231 Franklin St., Slippery Rock, Pa.
Miss Roma B. Beatty, 1909, 400 W. 44th St. ..... Shadyside, Ohio
Miss Lois Boyd, 1918 ..... Sparta, Ill.
Miss Lois Buchanan, 1910, 217 S. Second St. ..... Monmouth, Ill.
Miss Marie E. Cash, R. N., 1926 ..... R. D. 6, Lebanon, Indiana
*Miss Mary A. Lawrence, 1893, c-o Rev. R. E. Ayers ..... Harmarville, Pa.
Miss Mary F. Lincoln, R. N., 1920 ..... 1502 Penn Ave., Wichita, Kans.
*Miss Mary E. Logan, 1891 ..... R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, 107 Montgomery Blvd., New Concord, Ohio
Miss Elizabeth McCahon, 1875, ... 281 Grant St., Pasadena, Calif.
Miss Maude M. Miller, 1925 ..... Electric Ave. and 6th St., Lewiston, Pa.
Miss Henrietta Moore, 1898 ..... R. D. 3, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 ..... 138 Steel St., Cambridge Springs, Pa.
J. P. Simpson, M.D., 1902 ..... Radford, Va.
Miss Kate E. Spencer, 1918 ..... R.D.5, Robinson, Ill.
*Dr. Maria White, 1886, 314 Boyles Ave. ..... New Castle, Pa.

(*) Retired.

IN IRELAND

Miss Eleanor W. Maconachie, R. N., 1909 ..... "The Manse," Hollywood, County Down, Ireland

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Leota Cabeen, 1909 ..... Benha
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Gudrun C. Estvad, 1925 ..... Tanta
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Alta G. French, 1925 ..... Assiut
Miss Elsie French, 1909 ..... Ezbekiya School, Cairo
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss May Holland, R. N., 1913 ..... Benha
Miss Lois D. Kingan, 1926 ..... Benha
Miss Bernice Knowles, 1932 ..... Cairo
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Ruth McCleery, 1931 ..... Cairo
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lillian McClelland, 1923 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1902 ..... Zagazig
Miss Venna R. Patterson, 1924 ..... Luor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R. N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Benha
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Helen May Walker, 1930 ..... Aleandria
Miss Laura B. Walker, 1904 ..... Luxor
Miss Elizabeth S. White, 1924 ..... Aleandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Margaret A. Work, 1924 ..... Cairo
Miss Laura Wright, 1921 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Cairo

NOW IN THIS COUNTRY

Miss Margaret A. Bell, 1901 ..... Tarkio, Mo.
Mrs. Mary K. Coventry, 1918 ..... % Mrs. G. A. Davidson, Puente, Calif.
Miss Lucia Dwight, 1919, % Mrs. P. C. Oliver ..... 3011 Woodland Ave., Wichita, Kans.
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss Dora B. Mason, 1918, 1003 Milton St. ..... Wilkinsburg, Pa.
Miss M. Evelyn McFarland, 1919 ..... R. D. New Wilmington, Pa.
Miss Mary L. Thompson, 1917 ..... Tarkio, Mo.
Miss Ethel L. Weed, 1919 ..... 912 S. Second St., Monmouth, Ill.
Miss Esther W. Wilson, 1919, % Mr. William W. Wilson, New Brighton, Pa.
Miss Ruth Work, 1904, 5626 Bryant Ave. ..... E. E., Pittsburgh, Pa.

IN SCOTLAND

Miss Rena L. Hogg, 1899 ..... 11 University Ave., Glasgow, Scotland

SUDAN

Miss Mary E. Cole, 1919 ..... Khartum North
Miss Una Coie. 1918 ..... Omdurman
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Ray Huffman, R. D., 1924 ..... Nasir
Miss Aulora R. McIntyre, 1911 ..... Omdurman
Miss Marguerite McClellan, 1926 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Khartum North
Miss C. Blanche Soule, R. N., 1921 ..... Nasir
Miss Frances Turk, R.N., 1921 ..... Khartum North

NOW IN THIS COUNTRY

Miss Mary Jane McKnight, 1922, R.D.3, Volant, Pa.

ETHIOPIA

Miss Edith C. Anderson ,R. N., 1929 ..... Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ..... Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 ..... Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gorei
Miss Mildred Kiemele, 1929 ..... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Sayo
Mrs. Ruth L. Walker, 1923 ..... Gorei
Miss Florence D. White, 1923 ..... Addis Ababa

NOW IN THIS COUNTRY

Miss Isabel Blair, 1932 ..... Washington, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and J. W. Acheson ..... Cairo
Dr. and Mrs. C. C. Adams ..... Cairo
*Dr. and Mrs. J. R. Alexander ..... Cairo
Rev. and Mrs. J. M. Baird ..... Benha
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. and Mrs. W. T. Fairman ..... Cairo
Dr. and Mrs. H. L. Finley ..... Assiut
Rev. and Mrs. Dalton Galloway ..... Beni Suef
Dr. and Mrs. H. K. Giffen ..... Assiut
Rev. and Mrs. L. A. Gordon ..... Alexandria
Rev. and Mrs. E. E. Grice ..... Mansura
*Dr. and Mrs. L. M. Henry ..... Cairo
Dr. and Mrs. W. W. Hickman ..... Assiut
Mr. and Mrs. F. S. Hoyman ..... Assiut
Dr. and Mrs. H. S. Hutchison ..... Tanta
Rev. and Mrs. E. R. Jamieson ..... Fayoum
Rev. and Mrs. W. B. Jamison ..... Tanta
Dr. and Mrs. F. C. McClanahan ..... Assiut
Prof. and Mrs. M. C. McFeeters ..... Assiut
Dr. and Mrs. R. T. McLaughlin ..... Cairo
Dr. and Mrs. W. T. Moore ..... Tanta
Mr. and Mrs. W. W. Nolin ..... Alexandria
Dr. C. A. Owen ..... Assiut
Dr. and Mrs. H. E. Philips ..... Cairo
Rev. and Mrs. W. H. Reed ..... Minia
Dr. and Mrs. C. P. Russell ..... Assiut
Rev. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. A. A. Thompson ..... Assiut
Dr. and Mrs. F. Scott Thompson ..... Assiut
Rev. and Mrs. R. W. Walker ..... Luxor

ON FURLOUGH

Dr. and Mrs. R. W. Caldwell, 500 Schaff Bldg., ... Philadelphia, Pa.
*Rev. S. G. Hart, D.D. ..... New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, 542 N. Bever St. ..... Wooster, Ohio
Rev. and Mrs. H. E. Kelsey, 87 Sherman St. ..... Hartford, Conn.
Dr. and Mrs. N. D. McClanahan ..... Monmouth, Ill.
Rev. and Mrs. H. A. McGeoch ..... Argyle, N. Y.
Mrs. C. A. Owen, 618 S. 2nd Ave. ..... Washington, Ia.
Dr. and Mrs. M. S. Roy ..... New Concord, Ohio
Dr. and Mrs. N. B. Whitcomb ..... New Concord, Ohio

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. M. M. Brown ..... Sargodha
Dr. and Mrs. J. G. Campbell ..... Pasrur
Dr. and Mrs. H. C. Chambers ..... Rawalpindi
Rev. and Mrs. E. V. Clements ..... Badomali
Rev. and Mrs. J. H. Colvin ..... Gurdaspur
Rev. and Mrs. Osborne Crowe ..... Sialkot
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Prof. and Mrs. W. J. Downs ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. A. W. Gordon ..... Jhelum
Dr. and Mrs. D. R. Gordon ..... Rawalpindi
Rev. J. C. Heinrich ..... Shiekhupura
Rev. and Mrs. J. A. McArthur ..... Sargodha
Dr. and Mrs. J. A. McConnelee ..... Gujranwala
Dr. and Mrs. J. Gregory Martin ..... Taxila
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Lyallpur
Mr. and Mrs. C. C. Millson ..... Gujranwala
Rev. and Mrs. Hugh M. Milne ..... Gujranwala
Rev. and Mrs. H. S. Nesbitt ..... Sialkot
Rev. and Mrs. S. C. Picken ..... Sangla Hill
Rev. and Mrs. W. H. Ross ..... Sheikhupura
*Rev. T. L. Scott, D.D. ..... Gujranwala
Mr. and Mrs. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Rev. J. H. Stewart ..... Pathankot
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Mr. and Mrs. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Rev. and Mrs. D. E. Alter, 109 N. Mulberry St ..... Mansfield, Ohio
*Rev. J. S. Barr, D.D. ..... New Wilmington, Pa.
Mrs. J. C. Heinrich, 150 N. Elm St. ..... Oberlin, Ohio
Rev. and Mrs. Kenneth MacKenzie ..... Bluffton, Ind.
*Dr. and Mrs. J. H. Martin ..... New Concord, Ohio
Mrs. Robert Maxwell ..... New Wilmington, Pa.
Miss Gwynaeth Porter, R.N. ..... Wooster, Ohio
Dr. and Mrs. E. L. Porter ..... Wooster, Ohio
Mrs. J. H. Stewart, 5223 McKean Ave., ... Germantown, Philadelphia, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Rev. and Mrs. J. L. Anderson ..... Omdurman
Rev. and Mrs. Leander Finley ..... Khartum
Rev. and Mrs. J. A. Heasty ..... Doleib Hill, Malakal
**Rev. and Mrs. Glenn P. Reed ..... Doleib Hill, Malakal
Dr. and Mrs. Reid F. Shields ..... Khartum
Dr. and Mrs. L. B. Ulsh ..... Nasir, Sobat River

ON FURLOUGH

Dr. and Mrs. T. F. Crabbe, 6552 Union Ave. ..... Chicago
Mr. and Mrs. J. P. McKnight, R. D. 3, Volant, Pa. ..... Ill.
Rev. and Mrs. Paul P. Smith, 1315 N. Broad St. ..... Fremont, Nebraska
Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. Stuart Bergsma ..... Sayo, via Addis Ababa
Rev. and Mrs. B. B. Buchanan ..... Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty ..... Gore, via Addis Ababa
Dr. and Mrs. A. W. Pollock ..... Addis Ababa
Mr. Fred L. Russell ..... Addis Ababa
Mr. and Mrs. Phil West ..... Gore, via Addis Ababa
Dr. and Mrs. Harold J. Wilson ..... Addis Ababa

ON FURLOUGH

Mr. and Mrs. D. C. Henry, 616 W. North Ave. ..... N. S., Pittsburgh, Pa.
Rev. C. F. Kenneweg, 18 S. Euclid Ave. ..... Bellevue, Pa.
Dr. and Mrs. Jos. S. Maxwell, 900 Second St. ..... Beaver, Pa.
Mrs. Fred L. Russell ..... Grandview, Wash.

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* Retired from active service.
** Honorary Missionaries.

A Little Time Apart

"Come ye yourselves apart and rest awhile"

"O thank the Lord, the Lord of love,
O thank the God all gods above."

"What is right with the Church?" is the subject for the month's study; and we are thankful for many things that are right with the church.

1st. We are thankful for the Founder of the Church, "built upon the foundation of the apostles, and prophets, Jesus Christ Himself being the chief corner stone." (Eph. 2.20) "Upon this Rock will I build my Church, and the gates of hell shall not prevail against it." (Math. 16:18.) We find safety and protection within the arms of Jesus. "Thou wilt be a shelter for me." Let us get within the fold, and keep within the protection, guidance and leadership of King Jesus, our wonderful Savior.

I thank Thee, O my Light, that Thou didst shine upon me; that Thou didst teach my soul what Thou wouldst be to me; and didst incline Thy face in pity unto me.—St. Augustine.

2nd. We are thankful for the Holy Bible, our Guide book, a Book of laws for the direction of the church; comforting us and warning us of the evils and dangers of this "weary wicked world;" and pointing the way to the Heavenly Land. Included in this Word of God is the Psalter, the praise book of our church. Thank God for the loyal women of our Missionary Societies who love to sing these Psalms! We are thankful for these sweet songs of Zion, which have been sung down through the ages and which will be sung as long as the Word of God continues.

How beautifully Billy Sunday describes his tour through the Art Gallery of the Old Testament, with the Holy Spirit as his guide:

> "Then I passed into the Music room of the Psalms where the Spirit swept the keyboard of my nature and brought forth melody, from the dirge-like wail like that of the weeping prophet, Jeremiah, to the grand exultant strains of the Twenty-fourth Psalm; and where every reed and pipe in God's great organ of nature seemed to respond to the tuneful harp of David, the sweet singer of Israel who played for King Saul in his melancholy moods."

3rd. Another reason, for thankfulness for that which is right with our church is our noble, self-sacrificing missionaries who are carrying heavy burdens. When the "cut" came (reduced salaries and retrenchments), they kept up their courage, and continued to "carry on," cheerfully, and bravely. O that we may share with them some of their difficulties, and help them to bear their burdens by our prayers and gifts.

For comrades in the work;
For those whose problems are borne with such courage and wisdom:
For the assurance and faith that their labors will not be in vain in the Lord;
For the growing strength and power of righteousness over sinful heathendom;
For the privilege of being co-workers with God's faithful ones;
We thank Thee, Lord and Father.

The Prayer

"We thank Thee, O our God, that even in these days Thou art still at work in human hearts! With Thy still small voice Thou art doing more than we know. Amen."

Mrs. Hetty Graham Evans
Reynoldsville, Ohio.

My Church

BEFORE I was born My Church gave to my parents ideals of life and love that made my home a place of strength and beauty.

IN HAPLESS infancy My Church joined my parents in consecrating me to Christ.

MY CHURCH enriched my childhood with romance and religion and the lessons of life that have been woven into the texture of my soul.

IN THE stress and storm of adolescence My Church heard the urge of my soul and she guided my footsteps by lifting my eyes toward the stars.

WHEN first my heart knew the strange awakening of love, My Church taught me to chasten and spiritualize my affections. She sanctified my marriage and blessed my home.

WHEN my heart was seamed with sorrow, and I thought the sun could never shine again, My Church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

WHEN my steps have slipped and I have known the bitterness of sin, My Church has believed in me and wooingly she has called me back to live within the heights of myself.

NOW have come the children dearer to me than life and My Church is helping me to train them for all joyous and clean and Christly living.

MY CHURCH calls me to her heart. She asks my service and my loyalty. She has a right to ask. I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.

—W. H. BRODY